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ABSTRACT

The document presents background information and activities for use by secondary school social studies teachers as they incorporate material on ethnic conflict into the curriculum. Ethnic conflicts are interpreted as hostilities which are either solely based upon or accentuated by ethnic differences. Examples are violence in Northern Ireland, Lebanon, and Spain and political movements for separatism in Canada and Belgium. Major objectives of the teaching guide are to increase students awareness of ethnic identity and conflict, the multiethnic nature of the world, reasons for ethnic conflict, and to develop approaches to channel ethnic differences toward cooperation. The document describes 15 activities. Each activity includes information on background, objectives, grade level, required time and materials, procedure, and discussion questions. Topics include dimensions of global conflict, cultural differences within the community, policymaking in a multiethnic society, ethnic communities of the world, and loss in human and economic terms for ethnic conflict. Activities involve students in map and globe work, community surveys, data analysis, comparative analysis, simulation, role-play, and brainstorming. Thirty-two handouts comprising assignments, vocabulary, and background information, accompany the activities. A bibliography and evaluation questionnaire conclude the document. (Author/DE)

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Ethnic Heritage Series, Volume 2
Nancy Dille, Editor

TEACHING ABOUT ETHNIC CONFLICT

Global Issues

by

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Instructor
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First draft of experimental materials for evaluation purposes. This volume contains all teacher instructions and masters of student materials necessary for classroom use, plus a game titled COPING.

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Steven L. Lamy

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The fundamental and decisive conflicts grow ever sharper over the hard stuff of wealth, access to sources of energy and other raw materials, over production, food, trade, and military power. These conflicts will decide the fate of the world and its peoples. But these conflicts continue to be ribbed and shaped and fleshed by the soft stuff of group identities, by ways people see themselves and are seen, how they feel about themselves and about others, and how these feelings cause them to behave.

Harold Isaacs
IDOLS OF THE TRIBE

TEACHER INTRODUCTION TO THE UNIT

For a variety of reasons Americans have begun to discover their ethnicity. Programs for teaching about ethnicity in the schools have taken many forms. The curricula are designed to encourage teachers to emphasize the history and culture of the many peoples that make up America and, more specifically, those groups that are in their classrooms. These programs have been called "Ethnic Studies," "Minority Education," "Ethnic Heritage," "Bicultural Education," and "Multicultural Education." The need for these programs is obvious. We in the United States, as well as most nation-states throughout the world, live in multi-ethnic or multiracial societies. We live in communities where people are ethnically different from one another.

This unit focuses on the issue of ethnic conflict--conflict between groups of people, within and between countries, conflicts which are either solely based upon or accentuated by ethnic differences. Issues associated with ethnicity and ethnic conflict are becoming increasingly salient in our global community. Violence in Northern Ireland, Lebanon, Sri Lanka, and Spain, as well as political movements for separatism in Canada, Belgium, Northern Ireland, and Scotland, are indicative of this increasing importance.

Ethnic differences, real or those merely perceived, account for many of the conflicts which people experience with other individuals, as members of groups, or as citizens of a particular country. The assimilation or melting pot model is no longer being

accepted by members of these groups. We are, if anything, a world of "lumpy stews." Many social commentators suggest that modernization and industrialization have contributed to an increasing level of alienation and dissatisfaction in our lives. Affiliation with an ethnic group provides a context for personal and community identity on a level that is often more direct and satisfying than an identification expressed through a larger political group. If that ethnic identity is challenged at home, school, or on the job, conflict may result.

Ethnic conflict usually occurs when members of a particular ethnic group feel that they are being unfairly treated in their relations with other members of the society or that they are being denied what they consider to be a fair share of the political, economic, or social resources and opportunities within a community. Feelings of prejudice, stereotyping, and other racist or ethnocentric biases reinforce conditions of inequality. This makes it very easy for ethnic groups who perceive themselves as being deprived to assume that their ethnic affiliation, their particular identity, is the primary reason for their being denied access to goods and services. In reality, these inequalities may not exist, but perceptions of inequality are sometimes all that are necessary to initiate and sustain such conflicts.

In this unit, students will explore ethnic conflict situations around the world. They will be asked to compare and contrast these conflict situations to find similarities and difference in them. Students will be asked to read material describing situations which result in conflict between ethnic communities; to discuss the

implications of government policy; to examine and hypothesize about the meaning of information and data which relates to ethnic conflict.

Students may be able to find answers to some puzzling questions. What difference does it make if people belong to different ethnic groups? Why are severe ethnic conflicts avoided in some multi-ethnic societies while in other multi-ethnic settings conflict is ever present?

In teaching about ethnicity or ethnic heritage, many educators believe that emphasis should be placed on the similarities between the ethnic communities which make up our world. Furthermore, students should be learning about how each of these groups dress, eat, live, work,and play, rather than devoting time to discussions about "political" issues. These same people feel that focusing on ethnic differences will only serve to promote conflict and many strongly believe that our only hope for a peaceful world is to encourage the emphasis on similarities.

The issues associated with ethnic identity and ethnic conflict cannot be dealt with in such a simplistic fashion. These issues are highly emotional and are interwoven with a host of economic, political, and social factors. Ethnic issues defy simplistic explanatory models and ready-made solutions as is suggested by Robert Dahl in his discussion of subcultural or ethnic conflict:

> Conflicts involving subcultures are likely to be especially intense, and therefore particularly difficult to manage, because they cannot be confined to single, discrete issues; to the person sharing the perspective of a subculture, conflict over a "single issue" threatens "his way of life," the whole future of the subculture. (Robert Dahl, *Political Oppositions in Western Democracy.*)

Accepting a position that differences do not exist or that their importance should be minimized will tend to exacerbate rather than

minimize conflict. Avoidance is no solution. People should be aware that differences do exist among and between people. Many of these differences are attributable to ethnic identity. These differences themselves do not promote conflict. The political, social, and economic organization of most countries is such that conflict is often formulated and experienced in the context of ethnic differences.

To understand conflict in today's world we all must recognize and understand the functions of ethnicity in our personal lives, our social interactions, and our political activities. When we begin to understand how we are ethnically different from others, why these differences are important, and how these ethnic difference may involve us in conflict, we may begin to understand the necessity for finding approaches to manage or avoid conflict while maintaining our ethnic identities. This cannot be done by ignoring the real differences that exist between ethnic communities. Understanding can only be accomplished by examining ethnic differences in an attempt to understand their function in our multi-ethnic world, their meaning to us, and those approaches and behaviors that will make such ethnic differences beneficial to our society.

Overview of the Unit

This unit employs a comparative approach to the issue of ethnic conflict. It is designed primarily for grades 9-12. The activities encourage students to understand the various levels of ethnic conflict in their community, within their own country, and in the world.

The first section includes activities which introduce the concepts of ethnicity and ethnic conflict. It is our hope that they will help students better understand the concepts. The centerpiece of the unit

is a simulation of politics and conflict management in a multi-ethnic society. In the simulation students have an opportunity to examine the concepts firsthand. The final section provides follow-up activities in which students are given more information to build upon issues that have been raised in the introductory activities and in the simulation game.

Objectives of This Unit

To introduce students to the political, economic, and social characteristics of ethnic identity and ethnic conflict throughout the world.

To increase awareness of the fact that we live in a multi-ethnic world and that solutions to many of our problems must be examined in that context.

To explore the reasons for ethnic conflict and examine and develop approaches to channel ethnic differences away from conflict and toward cooperation.

Using the Activities in Your Classroom

These activities are designed to be used with students in grades 9-12 and with adults. Most of the materials can be adapted by interested teachers for use in the middle-school grades as well.

In the school curriculum, the activities are appropriate as supplementary materials in most social studies classrooms, particularly in those emphasizing current affairs, minority studies, anthropology, geography, government, and world affairs. The activities focus on the concepts of Ethnicity and Ethnic Conflict in a global context. The unit may be a valuable supplement for those teachers who are focusing on the global concepts of conflict and interdependence.

Evaluation

The activities in this unit have been tested by teachers in several school districts in Colorado. It is our intention to continue revising and adding to this unit as time permits.

We have enclosed an evaluation sheet on the last page of the booklet. We encourage you to use the activities you think are most appropriate for your needs, complete the evaluation form, and return it to us. Your input will be greatly appreciated and will help us in our revision efforts.

OVERVIEW OF ACTIVITIES

Activity 1, "Definitions and Concepts." Teachers and students are introduced to concepts used in the unit.

Activity 2, "Conflict--What Is It?" Introduces students to the various dimensions of conflict in our world today.

Activity 3, "Ethnic Collage." Students learn to recognize their ethnic differences by building a collage with pictures and other items.

Activity 4, "Bring It In." Students discover ethnic differences in their own communities.

Activity 5, "Viva La Difference!" Students explore the nature of diversity in their world.

Activity 6, "Mapping the Global Linkages." Students see to what extent they are linked with other peoples and places.

Activity 7, "Ethnicity in the World." Students are given information about ethnic identity and conflict throughout the world, and then are asked to make comparisons between countries and ethnic groups.

Activity 8, "Five Cases--Identify the Dimensions of Ethnic Identity." Students are introduced to the similarities and differences that exist throughout the world by comparing ethnic communities.

Activity 9, "Finding the Differences in the World." Students are asked to dissect the globe, using map skills to locate the ethnic communities of the world.

Activity 10, "Coping." A simulation of policy making in a multi-ethnic society.

Activity 11, "You Be the Judge." Students are presented with different ethnic experiences and consider how they would respond to similar situations.

Activity 12, "A Piece of the Pie." Students role play government officials in a multi-ethnic nation. They must decide how to allocate the resources of that country among the different groups. A second approach has students role play a student government which allocates funds among student groups.

Activity 13, "Barrio Problems." In this role-play activity, students must resolve a conflict between two ethnic communities over the development of the barrio.

Activity 14, "The Cost of Ethnic Conflict." Students are asked to examine data which emphasize the magnitude of costs in lives, property, etc. associated with ethnic conflict.

Activity 15, "Which Way Do We Go?" Students begin to brainstorm alternatives for multi-ethnic societies after reading about how several countries have chosen to deal with their diverse populations.

Title: INTRODUCING DEFINITIONS AND CONCEPTS

Introduction: In the following activity, both the teacher and students will be introduced to the various concepts used in these activities. To better understand each of the activities in this book, it is important that students be able to recognize these terms.

Objective:

To acquaint students with terms and concepts related to ethnicity and conflict.

Grade Level: 9-12

Time: One or two class periods

Materials: Handout 1, Key Concepts

Procedure:

Step 1. Hand out to students the list of key concepts.

Step 2. Ask students to brainstorm and discuss the meanings of the terms. What do they think these terms mean?

Step 3. Compare the students' definitions reached in the brainstorming period with those listed following this Procedure section.

Step 4. Ask students to consider other factors in their definitions. If necessary, add any dimensions of the definition that the students left out. Be sure to include additional dimensions they may propose.

Step 5. (Optional) It may be important to have a list of these concepts on display or accessible to students while they are doing other activities in this unit.

KEY CONCEPTS

Ethnicity: A communal (group) or personal (individual) pattern of self-identity which connotes a shared bond of fundamental beliefs, agreement on appropriate rules of social interaction, common values, priorities and goals. Those who share this bond of ethnic identity also share a common ancestry and history.

Race: A racial group is a human group which defines itself or is defined by others as different because of certain innate and immutable physical characteristics.

Class: Class identity or consciousness is based on an individual or group's relation to the means of production--the person's position is determined by the work he or she does and how much they are compensated for that labor.

Conflict: Conflict is a struggle over values, goals or objectives, and claims to scarce resources, power, and status within a society. Those in opposition have as their particular goal the neutralization, control, or elimination of their rivals.

Ethnic Group: A people characterized by a distinctive cultural bond which includes a particular set of values, beliefs, customs, and modes of behavior. This distinctive bond is strengthened or maintained by common customs, language, religion, and/or territory.

Ethnic Conflict: Ethnic groups within a particular society, or even between countries, struggle over issues relating to their particular values, goals and objectives, and their access to available resources. Recently, many of the differences between ethnic communities that

have resulted in conflicts have been concerned with the allocation of resources and opportunities within the country.

Zero-Sum Conflict: In this type of conflict, the interests or goals of the parties involved are incompatible. In terms of ethnic conflict, what one ethnic group has is what the other group wants. One ethnic group's gains are considered to be losses by the other group.

Assimilation: This is the process by which members of various ethnic communities abandon their particular cultural traits and heritages, adopt those of the dominant culture, and are absorbed into the mainstream of population.

Plural Society: A pluralistic, multi-ethnic community is one where all of the various ethnic groups are allowed to develop separately. They have separate but equal existence. The different ethnic communities coexist, interacting primarily in only functional areas. That is, they share skills, trade with each other, etc. under a common government which guarantees each one its separate cultural development.

Separatism: This describes the range of activities that individuals or groups pursue if they no longer want to be a part of a particular country. They seek separate development, which they have determined can only be ensured outside of the dominant cultural context. Most acts of separatism involve some form of warfare or terrorist activity--another signal that the system does not work.

Societal Resources: These include direct monetary allocations, funds for the construction of public buildings, and allocations for public programs. The money is awarded by government officials and taken from public tax funds and other sources. This also includes

opportunities such as employment, positions in public offices, and educational institutions. Rewards include grants, scholarships, and subsidies for individual or group projects.

Decentralization: This is the establishment of separate governmental centers below the national level with considerable independence and autonomy. It involves the transfer of varying degrees of political, economic, and social responsibilities to local authorities. The intent is to create a government that is more responsive to local needs and demands.

Handout 1

KEY CONCEPTS

Concept	Definition
Ethnicity	
Race	
Class	
Conflict	
Ethnic Group	
Ethnic Conflict	
Zero-Sum Conflict	
Societal Resources	
Assimilation	
Plural Society	
Decentralization	
Separatism	

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Title: CONFLICT--WHAT IS IT?

Introduction: It is important that all of us must learn to live with conflict and recognize that it is a normal part of our lives which we must cope with and attempt to understand. This activity briefly introduces students to the dimensions of conflict.

Objectives:

To have students develop a beginning understanding of conflict.

To help students become aware of the different levels of conflict--individual, group, national, and international.

To familiarize students with both the negative (dysfunctional) and positive (functional) aspects of conflict.

To acquaint students with methods of dealing with conflict--resolving conflict, coping with conflict, or using it to achieve positive outcomes.

Grade Level: 9-12

Time: One to two class periods

Materials: Pictures or slides (see list that follows discussion questions)

Procedure:

Step 1. Divide the class into several working groups.

Step 2. Ask each group to make a list of conflict situations.

Step 3. From their lists have the students identify similarities and differences in each situation.

Step 4. Have each group combine some of their concepts and write a definition of conflict.

Step 5. Show students the slides or pictures that you have collected. (A suggested list of topics is included.) Ask them to apply their definitions to each situation. Do their definitions include these cases?

Step 6. Debrief the activity with the discussion questions.

Discussion Questions:

1. How many levels of conflict are there? Can you give examples at

each level? (Levels of conflict: individual, group, national, and international.)

2. Is conflict ever useful? Examples.

3. What are some reasons for conflict in our society? What issues are involved?

4. Conflict is not always violent. What are some examples of nonviolent conflict?

5. We are all confronted with conflict situations every day. Have students list the conflicts they have been personally involved in within the last week. What were the results of these conflicts? Were these conflicts resolved without violence? What methods did you use to resolve the conflict?

6. Were any of the conflicts students have been personally involved in impossible to resolve without some sort of violence? Why?

Suggested Conflict Pictures or Slides

1. Man and woman sitting on a park bench, with the man eyeing a passing girl, woman frowning.
2. Two animals of different species, confronting each other over some common goal--e.g., water hole, food.
3. Actor alone on stage, obviously in deep personal anguish or doubt.
4. Two armies in combat during the Middle Ages, preferably an attack on a castle.
5. Bowler confronting a 7-10 split.
6. Two motorists, both aiming for the same parking space.
7. Two football teams lined up at goal line, awaiting the snap of the ball.
8. Angry, militant Blacks in protest march.
9. Youth pondering over an exam.
10. Two men shouting at each other.
11. One or two people laughing, no evidence of conflict.
12. Professional boxing match.
13. War refugees in Vietnam.
14. Mother scolding a child.
15. Modern war scene--anything from World War II or later.
16. Angry political speech (or angry speech of any kind).
17. Happy family scene--no evidence of conflict.
18. Some feline predator about to pounce on its victim.
19. Faces of hunger in India.
20. Lone primitive man hunting.
21. Hurricane pounding shore and buildings--especially buildings.
22. Group of happy people--e.g., a picnic with no evidence of conflict.
23. Vote being taken in a legislature.
24. Young Black being arrested by a couple of policemen.
25. Two men in hurdles race or dash.
26. Young people working together--perhaps some sort of community or civic enterprise, like loading scrap paper on a truck, or Earth Day clean-up campaign.
27. Armed soldier patroling--maybe with barbed-wire fence in background.
28. One man threatening another--clenched fist or club.
29. Courtroom scene--centered on judge, but with witness, lawyer or prosecutor, and jury visible, if possible.
30. Distribution of CARE packages or something similar--recipients should look happy and excited.

Title: ETHNIC COLLAGE

Introduction: There are many reasons for which students see themselves as different from their fellow students. In this activity, students learn to recognize their differences by building a collage. This collage will show a collection of differences which students feel exist among people, differences that cause or promote conflict.

Objective:

Students will find and collect pictures and other items to use in making a collage of differences between and among people.

Grade Level: 9-12

Time: 1 or 2 class periods

Materials: Magazines and other picture sources, scissors, poster board, and glue.

Procedure:

Step 1. Ask the students to list some of the ways that people differ for the following categories: food they eat, type of dwelling in which they live, clothing they wear, language they speak, customs they observe, height and weight, habits, feelings, etc.

Step 2. Mention that, although all people are similar in many of the things they do and the things they need, people differ in the ways they meet these needs. Have students collect pictures of differences on a particular topic or a number of topics and paste these on poster board to make a collage.

Step 3. Discuss how many of these differences are ethnic differences. They will have to decide what is meant by "ethnic differences."

Step 4. You can explore differences with these collages in a number of ways. Students can make a collage of the differences they feel result in conflicts within and between nations. Students might make a collage on the one most important difference they feel exists between people. There are many other possibilities for choosing collage topics about ethnic differences.

Step 5. Tell students that they will explore each of these differences in the question, "Why do these differences sometimes lead to conflict, and how can these conflicts, once begun, be resolved?"

Title: BRING IT IN

Introduction: Almost all societies exhibit physical evidence of various ethnic differences that exist within them. In some of these societies those differences are more obvious because they are the basis for social, economic, and political interactions. Northern Ireland, where differences have restricted what we would consider normal intergroup relations--it has changed everyone's "way of life." In other multi-ethnic societies where groups are not in conflict, differences may not be so obvious, but they do exist--they still affect the way we interact with others. In this activity, students document the ethnic differences that exist in their own communities. This is done to reinforce in the students' minds the importance of multi-ethnic factors and to help them identify the characteristics which may influence the way they live.

Objective:

To demonstrate to students that ethnic differences do exist in most communities by having the students document these differences.

Grade Level: 9-12

Time: 15 minutes plus out-of-class data collection plus 30 minutes discussion

Materials: None needed. It might be helpful if you bring in a few examples of the kind of evidence students might look for.
EXAMPLES:
Telephone books (eating places, clubs, last names, etc.)
Newspapers and pamphlets
Photographs
Interviews
Ethnic holidays
Newspaper - social activity pages
Public bulletin boards - advertisements for ethnic events

Procedure:

Step 1. Ask the students to try to list all of the ethnic groups that live in their community. If the students define a group as an ethnic group, let their definition stand for the moment.

Step 2. Tell them that you would like them to document the existence of these different groups in the society or community by bringing in some kind of evidence that these groups do exist.

Step 3. Brainstorm sources for finding evidence. It is important that you get as many ideas for sources of data as possible listed on the board. You might have students work first in pairs to generate ideas and then list each group's ideas on the board. This will generate even more ideas.

Step 4. Have students bring in the evidence they collect and make collages of what they have found in their own community.

Questions for Discussion:

1. What does your collage tell you about ethnicity in your community?

2. Does your collage include any conflict situations? What are they?

3. Does your collage include pictures showing cooperation among ethnic groups? What kind of cooperation?

4. What changes could be made in the way we live with other groups to make cooperation possible?

Evaluation Question:

What ethnic differences are you now aware of in your neighborhood or community that you were unaware of previously?

Title: VIVA LA DIFFERENCE!

Introduction: There are many ways in which people differ. Differences can be, and often are, important factors in intergroup relationships. Sometimes these differences are played down, as in the cooperation usually exhibited among different groups within a nation when war breaks out. Sometimes these differences form the basis of group identity and personal friendship, demonstrated by student cliques within schools.

It is important that students examine the ways that groups within a country differ. Today, many persons would encourage us to pay attention only to our similarities, hoping that they will enable us to avoid conflicts. Yet, simply talking about or recognizing similarities does not remove differences that are often a major source of conflict within and between nations, groups, and individuals. The goal of this activity is to help students identify ethnicity-related differences in the world.

Objectives:

To identify differences between and among people living in the world.

To categorize differences in order to determine whether the students view those differences as ethnically determined.

To introduce students to the ideas that differences between ethnic groups do not necessarily result in conflict.

Grade Level: 9-12

Time: one class period

Materials: (1) Handout 2, "Differences"
(2) Pictures taken from newspapers or magazines, carousel projector, screen, slides

Procedure, Approach 1:

Step 1. Tell the class that you would like to have them explore the ways in which people differ. Have the class break into pairs. Have each pair examine student handout 2 and circle any word(s) that identify ways in which people differ.

Step 2. Have the pairs of students sort these words into four categories: ethnic, racial, class, other. Discuss and determine to what degree the class feels that words categorized under "ethnic" are similar. In other words, does the class agree on what are ethnic differences? If not, discuss why they don't agree. In sorting the differences, point out that a term can be in more than one category. You will find that most of these differences fall into a number of categories. Ethnic issues, class issues, and those related to race often reinforce each other. Where someone lives, for example, may be influenced by racial or ethnic affiliation as well as income and occupation. You might also have students categorize the differences as important versus unimportant and discuss.

Step 3. Now have the students compare the items in the ethnic column with a definition of ethnicity. Do the items listed fit the definition? Are there other items in other categories that would fall under ethnic differences according to the definition? Do students consider ethnic differences important in our society today? Define ethnicity at this point. You can adapt the definition uses in the introduction or have the students formulate their own definition. Carry out this step for all the categories/ columns.

Step 4. Have students explore how these differences are related to conflict. Which differences result in conflict situations? Which do not? Why do some differences result in conflict and others do not? Have students make a list of factors which contribute to conflict along with the "differences" that were discussed.

Procedure, Approach 2:

Step 1. Quickly show slides or pictures from magazines to the class and ask students to list as many kinds of differences they see in the pictures as possible. Go through the first picture or two slowly until the class gets an idea of how to do the exercise, then show the pictures more rapidly.

Step 2. Go over the students' lists. What kinds of differences between and among Americans did they mention?

Step 3. Go through the pictures again, encouraging students to identify additional differences.

Step 4. Have students list differences on the category chart on handout 2. Discuss the charts. Did they all agree? Why? Why not?

NOTE: You can have students collect the pictures from magazines and show them on an opaque projector. You can also make your own slides or have students draw pictures. You could also show the idea of differences by using a tape of various sounds.

Handout 2

DIFFERENCES

Music	Height	Resources
Dance	Coordination	Education
Language	Beauty	Beliefs-right/wrong
Housing	Age	Art
Religion	Mobility	Food
Income	Occupation	Clothing
Skin Color	Family size	Taste

Categorize the Differences By:

Ethnic	Racial	Class-Oriented	Other

Add five ways we are different from each other that are not listed here.

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Title: MAPPING THE GLOBAL LINKAGES

Introduction: An introductory activity which dramatically indicates the extent to which you and your classmates are linked to other peoples and places around the world.

Objective:

To illustrate graphically the extent of the linkages between you, your family, and your community and the rest of the world.

Grade Level: 9-12

Time: one hour

Materials: Handout 3, "World Outline Map"
Handout 4, "Global Linkages Chart"

Procedure:

Step 1. Using the world outline map, have students locate as closely as they can their town or city and place a black dot on the location.

Step 2. Using the list of questions provided on handout 4, have students answer each and draw lines from their community (the black dot) on the map to all the places they have mentioned.

Step 3. Let students put their maps up on a wall or bulletin board so that others can see them.

Discussion Questions:

1. In what ways is this community linked to other peoples and places? (Manufacutring, trade, etc.)

2. In what ways are these groups of people and places linked to us? (Trade, raw materials, politically, socially, etc.)

Follow-up:

Once each student has done this activity individually, you might want to transfer their data to a large map including information for the entire class.

Handout 3

WORLD OUTLINE MAP

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Handout 4

GLOBAL LINKAGES CHART

Instructions: Answer each question by placing name of country or countries in the right-hand column. After all questions are answered, fill in your map of the world with lines from your community to all of the countries on your list.

Question	Country or Countries
How many countries have you visited? Or lived in? (List each one.)	
Do you have relatives in any other country? Which ones?	
Do you have friends or a pen pal in another country? Which ones?	
Does your family receive letters, magazines, or newspapers from a foreign country? If yes, list those countries.	
Are there any students in your school from foreign countries? List these countries.	
Does your father or mother work for a company which requires him/her to travel? If so, list any foreign countries they must go to.	
Ask your parents if the company they work for does any business with foreign countries. List those countries.	
Find out if there are any businesses in your community that are foreign-owned. List those countries.	
Ask a few local merchants to name countries that they have products from or sell products to. List them here.	

c 1978 CTIR

Question	Country or Countries
Take an inventory of things in your home: foodstuffs, appliances, clothes, toys, and furniture. List the countries from which these products come.	
Ask a local travel agent for a list of the countries most traveled to by people in your community.	
Look in your local newspaper and make a list of all of the news items which pertain to other countries. List those countries.	

Now, on the map, connect your community to all of the countries on your list.

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Title: ETHNICITY IN THE WORLD

Introduction: In this activity, students are asked to identify various characteristics of ethnic identity and ethnic conflict after reading several newsbriefs about ethnic groups around the world.

Objectives:

To understand that ethnicity affects many aspects of our lives.

To recognize diversity within other groups and nation-states.

To understand the complexity of ethnic conflicts, and to identify the various components and stages of these conflicts.

To identify some of the differences and similarities among ethnic groups and ethnic conflicts throughout the world.

Grade Level: 9-12

Time: 2 class periods to a week

Materials: Handout 5, "Newsbriefs"

Procedure:

On the next few pages you will find a student worksheet and several newsbriefs taken from newspapers and magazines relating to ethnic groups and ethnic conflicts.

Step 1. Have students read through the newsbriefs.

Step 2. Hand out the student worksheets, handout 5, and have students complete each section.

Step 3. Optional follow-up activities:

a. Have your students make up their own newsbriefs using the local newspaper or weekly news magazines as resources.

b. Ask your students to focus on a particular ethnic conflict situation and gather more information. Groups of students can write away to embassies for more in-depth information or they can use local libraries for further background sources.

c. Using the new information from this activity, ask students to rewrite their own definition of ethnicity and ethnic conflict.

d. Discuss with students the idea that their communities are linked with many ethnic conflicts throughout the world. (Newsbrief #6)

Questions Students Should Consider after Reading the Newsbriefs (Step 2):

1. What are the reasons for conflict in each situation? Are there common issues involved?

2. List the similarities in each situation. List the differences in each situation. What factors are common to all of the cases? Does any one case have any unique characteristics? What are they?

3. If you were a political leader, how would you try to solve the problems that have led to the conflict?

Handout 5

NEWSBRIEF #1

Secret Tartan Army Worries Scots - Another Violent Conflict in Great Britain?

The recent bombing of an expensive oil pipeline in Scotland has leaders worried about the future. The discovery of rich oil fields off Scotland's shores has changed the fortunes of the Scottish National Party (SNP). This political party wants more independence for Scotland. They would like to control more of the political, economic, and social activities within their country. Followers of the SNP are not satisfied with English rule. The SNP does not approve of the activities of the Tartan army. The SNP does not use violence to reach their goals. The SNP, which gained 11 seats in the British House of Commons, feels change can come by working within the system. The Tartan Army feels violence and destruction are the best methods to bring about change--they have destroyed two power stations, a broadcasting tower, and now a pipeline. Both groups have the same goal--stop Scottish resources being drawn off to benefit the rest of Great Britain. (1976)

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NEWSBRIEF #2

Canada - Unity or Disunity?

The national unity of Canada has come under question since the November 1976 election of a separatist government. The federal government, in an attempt to hold bilingual Canada together, has proposed new language laws. The laws are aimed at achieving language group equality. These laws emphasize teaching French to English Canadians and more French schools in the English-speaking provinces. The new Quebec government and many of its people no longer are concerned with just language issues. The real concern is control over the economy of the province. Most of the large corporations are run by English speakers. Although they represent only 20% of the population in Quebec, the English hold more jobs that pay more than $10,000 a year than do the French. The French-speaking people of Quebec want to be "masters in their own home." (1977)

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NEWSBRIEF #3

Crosses Burned on Jewish New Year

Two large wooden crosses were burned Tuesday, September 13, in a Denver, Colorado park. Babi Yar Park, where the incident occurred, was recently dedicated as a memorial to the 10,000 Jews who were killed in Kiev, Russia, by the Nazis during World War II. Tuesday was Rosh Hashanah, the Jewish New Year. Authorities investigating the incident have no clues. However, recently activities and membership of area Ku Klux Klans have increased. (1977)

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NEWSBRIEF #4

Basques in Spain Demand Freedom

More than 15,000 demonstrators met recently to demand autonomy and political freedom in the biggest authorized rally by Basque nationalists since the Spanish Civil War. The leadership of the Basque nationalists, 2 million people in Spain's population of 35 million, claim their people have been victims of police repression and government harassment throughout the Franco years and continuing under the new government. They hope that the number of people at the rally would be a show of strength that the new government of King Juan Carlos and Premier Suarez could not ignore. The thousands of demonstrators waved the green, white, and red Basque flags, shouting support for the guerrilla organization ETA--"Basque Land and Liberty." The many speakers demanded amnesty for political criminals, autonomy for the Basque Region, and the release of guerrillas arrested on kidnap charges and crimes related to destruction of property. (1977)

c 1978 CTIR

NEWSBRIEF #5

Moluccan Terrorists in the Netherlands Acted to Save Their Homeland

The terrorists who led the takeover of a Dutch train and an elementary school said they acted because they felt the world did not understand their demands for an independent homeland. They felt their activities would bring attention to their plight--if children were taken hostage, they felt the world would listen and negotiate. The terrorist gang seized a train and an elementary school and held both for 3 weeks. Marines from the Netherlands stormed both places, freeing 53 passengers in the train and four elementary teachers in the school. Eight people were killed in these raids. The Moluccans are seeking independence for their Spice Islands homeland which is now a part of Indonesia, formerly a Dutch colony. They want the Dutch government to support their cause and aid them in gaining independence from Indonesia. (1977)

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NEWSBRIEF #6

U.S. Citizens with Welsh Ancestry Are Asked to Aid Independence Movement

Like their Celtic cousins the Irish, Welsh nationalists in Great Britain have been seeking funds in America to finance their liberation movement. The Welsh are one of America's oldest ethnic communities dating back to 1729. Representatives from the Welsh nationalist political party, Plaid Cymru (ply cum-ree) which seeks independence for Wales, are trying to raise funds by traveling and speaking throughout the United States. The party, Plaid Cymru, has elected three representatives to parliament with 11% of the popular vote within Wales. The leaders of this ethnic party suggest there are many similarities between their separatist movements and others in Spain, Canada, and in Belgium. Language, however, is the main focus of this movement. The language is a vehicle to a cultural way of life many Welsh feel is being absorbed by people from outside of Wales. The language is now spoken by only 2.7 million Welsh, 20% of the total population. Cultural issues are of primary importance, politics and economics are secondary concerns. (1976)

c 1978 CTIR

NEWSBRIEF #7

Parochial Schools Will Defy New Quebec Language Law

The new separatist government in Quebec recently passed a law making the Canadian province unilingual. Under Bill #101, the Parti Québécois has established a new language policy. Entry to English schools is restricted to children with at least one parent educated in English or with a brother or sister in an English school. Educators in the provincial Catholic schools, as well as those representing Protestant school boards, have vowed to continue teaching students in English. They feel the new law is in violation of their rights and freedoms as citizens of Canada. Those who want both languages to be a part of the provincial educational system have asked the Canadian supreme court to review the law and make a decision on its constitutionality. (1977)

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NEWSBRIEF #8

Sri Lanka--On the Verge of Conflict?

The militant Tamils of Sri Lanka are in a desperate mood which threatens to erupt in violence. Sri Lanka is a small country with two major groups; the Sinhalese dominate the politics, own most of the wealth, and have more opportunities than the "second class" Tamils. This feeling of "second class" status is reinforced by the republican constitution adopted in 1975 which declares Sinhala as the official language, which is not the Tamil language. It also proclaims Buddhism the official religion, even though the Tamils are generally Hindu. Issues of religion and language are, therefore, very volatile. Recent policies within the universities, restricting admission of Tamils, have triggered the violent outbursts by militant students. The students are frustrated and want to change the system. The older Tamil leadership has supported moderate change within the current government, but extremist students advocating violence are beginning to be heard. (1976)

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NEWSBRIEF #9

U.S. Citizens Support Apartheid in South Africa

In 1976, American citizens purchased $100 million worth of South African Krugerrands. The Krugerrand is a gold coin, minted and issued by the South African government. The South Africa Chamber of Mines is spending over $4 million for advertising the Krugerrand in the United States alone. Apparently, this advertising has been effective. Several city councils in the United States--Chicago, Denver, Dayton, Ohio, and San Antonio--have passed resolutions condemning the sale of these gold coins because of South Africa's racial policies associated with apartheid. Most of the miners in South Africa are Black. Their wages, housing, and general living conditions are much lower than the whites. Some Americans, however, are obviously not concerned with the continued oppression and exploitation of Blacks in South Africa; sales in Krugerrands for the first 10 months in 1977 reached $100 million.

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Title: FIVE CASES - IDENTIFYING THE DIMENSIONS OF ETHNIC IDENTITY

Introduction: Students are introduced to the idea that ethnic groups share similar experiences in different countries. These similarities include identity patterns, behavior modes, goals and objectives, as well as the problems they face trying to exist in certain socieites.

Objective:

To collect similar data on five ethnic groups related to their existence within a nation.

Grade Level: 9-12

Time: One class period

Materials: Handout 6, "Reading 1, Northern Ireland"
Handout 7, "Reading 2, Armenians"
Handout 8, "Reading 3, Brazil's Vanishing Indians"
Handout 9, "Reading 4, Cyprus"
Handout 10, "Reading 5, Spain"
Handout 11, "Questions"
Handout 12, "Some Countries and Their Ethnic or Racial Communities"
Handout 13, "Cooperation-Conflict Worksheet"

Procedure:

Step 1. Have students read the five case studies. Allow sufficient reading time.

Step 2. Have the students make a list of any similarities they find in the readings about the five ethnic groups. For example, similarities in terms of group behavior, life styles, as well as similarities associated with the problems the groups face in their respective countries--religious persecution, absence of political power, poverty, etc.

Debriefing:

After reading the five case studies ask the students to compare and contrast information concerning the various multi-ethnic countries and their respective ethnic groups:

Catholics and Protestants in Northern Ireland

Armenians in Turkey

Indians in Brazil

Turks and Greeks in Cyprus

Basques in Spain

For Further Research:

1. Using the sample list of ethnic or racial groups around the world (handout 12), have your students find out more about one of these groups. They can use magazines, newspapers, and resources in your school or community library.

   a. What similarities can they find?
   b. What differences can they discover?
   c. How many of these ethnic groups are involved in conflict?
   d. Which countries have ethnic or social groups that are cooperating?

2. Using the work sheet on handout 13, have students make a list of the various activities they would call cooperative: working together, going to school together, participating in elections, and living in the same communities, for example. Next, have the students identify incidents of conflict: protests, riots, boycotts, civil war, and so forth.

3. Encourage students to compare and hypothesize about *how* and *why* conflict exists in one country while cooperation exists in another. Students will discover that, in different time periods, conflict may be the trend in a particular country, while at other times cooperation may be the rule. Why does that change occur? Have the students discuss how conditions over time affect and change ethnic group relations.

Handout 6

Reading 1: NORTHERN IRELAND

Belfast, Northern Ireland--British troops moved into the battlefield of Belfast today after a night of terror and death, punctuated by the rattle of automatic weapons--and the flare of gasoline bombs. To the south, the government of the Irish Republic (Eire) mobilized army reserves in readiness for a "peacekeeping operation." Smoke hung heavily over this capital city, wafting from the charred remains of burned-out homes, factories, and stores, with occasional shots still to be heard. And the back streets gave all the appearance of preparation for another night of battle unless, as was possible, the government imposed a curfew. Six persons were reported killed--one of them a nine-year-old boy--in fighting here and in the nearby city of Armagh. No policemen were killed, but dozens were listed among the hundreds of persons injured. . . .

Reports of this kind drew a grim picture of imminent civil war in Northern Ireland from mid-August into early this fall. Ireland had had its "troubles" last October and for nearly every year of the last five decades, but none so ominous as this year's riots. What began as the regular annual parade of Protestants on August 12 soon degenerated into bloody battle. Northern Ireland's Roman Catholic minority--comprising more than one-third of the province's 1.5 million inhabitants--rose in violent protest. Catholics built street barriers against the Protestants, gasoline bombs were hurled, and buildings were set afire. Catholic and Protestant versions of who started the fighting differ. What is certain, though, is that the long-smoldering fear and distrust on both sides have not been settled in the nearly 50 years since Britain "settled" the Irish partition.

Northern Ireland, or Ulster, is made up of six counties separated from the rest of Ireland by an act of the British Parliament in 1920. Eight centuries of bitter conflict lay behind the act that finally gave Catholic Eire its path to independence, and Northern Ireland's predominantly Protestant population a close tie to the British crown.

Throughout the history of the struggle, religion has been mixed with politics and pride of heritage. "But there is no need," writes Professor James Eayrs of the University of Toronto, "to invoke the supernatural to explain the ills of Ireland and the ills of Ulster. Those ills are the world's ills in micorcosm. These are the people who have survived genocide, in the exact sense of an abused term. 'I burned all along the lough (lake) within four miles of Dungannon, sparing none, of whatever quality, age, or sex. Besides many burned to death, we killed man, woman, and child, horse, beast, and whatsoever we could find.' So records, with no evident contrition, Lord Deputy Chichester (forebear of the present Prime Minister of Northern Ireland) of his colonizing mission of the 17th century. Catholic Irish were systematically slaughtered to make way for English and Scottish Protestant settlers."

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*From "What Solutions for Dealing with National Minorities?" *Issues Today*, vol. 1, no. 4, (October 15, 1969) pp. 14-21.

c 1978 CTIR

But a Catholic minority survived and grew. Their leaders had fled to Europe after defeat by William of Orange at the Battle of the Boyne (1960). The Catholic minority sank into poverty, ignorance, and disease that caused a 19th-century French visitor to exclaim: "I have seen the Indian in his forests and the Negro in his chains; and I believed, in pitying their plight, that I saw the lowest ebb of human misery; but I did not then know the degree of poverty to be found in Ireland!"

Added to this, after the "settlement of 1920" were economic and social discrimination. A government commission, set up to determine the causes of this August's riots, found that the minority's claims were justified: civil rights were violated. The commission found that the dominant Unionist (Protestant) party had deliberately set voting boundaries to lessen Catholic political power, favored Protestants in government jobs, and "manipulated" public housing. Catholics, it was admitted, had been victims of police misconduct, especially by the hated "B-Specials"--an armed, volunteer, thoroughly Protestant force.

The current problems of the Catholic minority in Northern Ireland have raised basic questions about national policies toward minority populations. Should a nation's majority impose its will on the minority? If so, to what extent is such imposition justified? How far may a nation's minority go in preserving its traditions without diminishing national unity? Where does minority "identity" end and minority loyalty begin?

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Handout 7

Reading 2: ARMENIANS

For nearly 30 years, Turkey gave the world an illustration of government by massacre. . . . Through all these years the existence of the Armenians was one of continuous nightmare. "Their property was stolen, their men were murdered, their women were ravished, their young girls kidnapped and forced to live in Turkish harems. On April 15th, 1915, about 500 young Armenian men of Akantz were mustered to hear an order of the Sultan; at sunset they were marched outside the town and every man shot in cold blood. This procedure was repeated in about 80 Armenian villages in the district north of Lake Van, and in three days 24,000 Armenians were murdered in this atrocious fashion." So wrote Henry Morgenthau, U.S. Ambassador to Turkey during World War I.

The Turks and the Armenians had clashed dozens of times since the armies of Mohammed conquered the land in the 17th century. Armenians had been massacred in large numbers in 1894, 1896, 1905, and 1909. But it was certain events of World War I that brought on the worst Turkish wrath against that empire's minority Armenian population.

When World War I broke out in 1914, Turkey sided with the Central powers led by Germany. The Armenians sympathized with Russia, which fought on the Allied side led by Britain. In the winter of 1914-15, the proud armies of Turkey suffered a crushing defeat by Russia in the Campaign of the Caucasus. The humiliating defeat roused bitter resentment among the Turks, who claimed that many Armenians had fought with the Russians. The Turkish government then drew up this proclamation in 1915:

> *Our fellow countrymen the Armenians, who form one of the racial elements of the Ottoman Empire, having, under foreign instigation, for many years past, adopted false ideas of a nature to disturb the public order and brought about bloody happenings and attempted to destroy the peace and security of the Ottoman State; and as they have presumed to join themselves to their mortal enemy, Russia, and to the enemies now at war with our State,*
>
> *Be it known that our Government is compelled to adopt extraordinary measures both for the preservation of order and security of the country and for the welfare and continuation of the existence of the Armenian people.*
>
> *Therefore, as a measure to be applied to the conclusion of the war, the Armenians shall be sent away to places which have been prepared in the* Vilayets *(internment or concentration camps) of the interior.*

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*From "What Solutions for Dealing with National Minorities?" *Issues Today*, vol. 1, no. 4, (October 15, 1969) pp. 14-21.

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The Armenians were given five days to leave their homes; not to do so was punishable by "severe enforcement." The Armenian Deportation had begun.

"The full story of the Deportation," *The Atlantic Monthly* reported in November of 1916, "will never be written, because it deals so largely with suffering that is indescribable, heartlessness that is incredible. The central fact is, however, that under the pretext of war measures, the Armenians have been driven *en masse* from the shores of the Black Sea and Marmora southward as far as the Syrian desert. . . . At Anatolia College, gendarmes forced the great gates open and battered down every door. They entered even the homes of Americans and took away every Armenian. . . . The men, bound with ropes, were driven in one direction, the women and young children in another. According to the testimony of the gendarmes, all the men were killed."

Three basic reasons have been given for the Turkish policy toward the Armenians. The first is that the Turks feared a government take-over by the large Armenian minority. The second, as *The Atlantic Monthly* described it, was "race-jealousy."

The Turks had gone to Armenia as conquerors, and they kept their supremacy by force. The Armenians, according to *The Atlantic Monthly* report, "were an ancient and civilized people, with an organized society which the Turks, in long centuries, have never been able to approximate--an enterprising race. . . . In spite of savage repression, they became the leading merchants, traders, lawyers, and doctors of the country."

The third underlying cause of Turkish policy was religion. The Ottoman Empire was officially Moslem, and minorities of other faiths were regarded at best as infidels. Many young Turks regarded the Christian Armenians as spies and potential traitors because of their faith.

News stories of the atrocities aroused worldwide sympathy for the Armenian cause. Especially cited as an example of calculated atrocity was a French journalist's report that the Turks were using sabers instead of bullets to kill their victims because bullets were too costly.

Ambassador Morgenthau, summing up results of the Armenian Deportation, estimated that "at least 600,000 and perhaps as many as one million" Armenians were killed.

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Reading 3: BRAZIL'S VANISHING INDIANS

As Brazil's vaunted new highway network spreads through the jungles of the Amazon, it brings death in its train. When one of the roads reached the Xingu National Park, a vast reservation that is the home of more than 2,000 Indians belonging to fourteen different tribes, it cut right through the reserve. Now, helpless before the diseases of civilization--tuberculosis, measles, malaria, and alcoholism--the Indians of Xingu stand on the edge of extermination.

In a tragic way, their desperate condition is not very different from what it has always been. From the earliest days of Portuguese colonization, Brazil's Indians have been enslaved, exploited and extinguished by brutality and disease. When the first explorers arrived in 1500, there were some 3 million Indians in Brazil. By the time the decision was made to build the Trans-Amazon Highway in 1964, the Indian population had declined to 200,000. Today, there are fewer than 100,000 Brazilian Indians.

Tragically, too, Brazil's once-touted Indian Protection Service (SPI) was an active accomplice in the decimation of the tribes. Four years ago, the Brazilian Government admitted that SPI had become a "sinkhole of corruption and indiscriminate killing." It conceded that, with SPI's connivance, some $62 million worth of property had been stolen from the Indians and that bloody massacres had been carried out. The Cintas-Largas Indians, for instance, were attacked from the air with dynamite while the Beicas-de-Pau tribe was exterminated by being given food laced with arsenic. But although the head of the SPI and 58 other officials of the agency were charged with crimes ranging from embezzlement to murder, they were never brought to trial.

The Brazilian Government did, however, make good on a promise to dissolve SPI. In its place, it created the National Indian Foundation (FUNAI) with the declared objective of respecting "Indian people and institutions" and guaranteeing them "permanent possession and exclusive use of land and natural resources." But the emptiness of these promises was soon revealed. Tribes such as the fair-skinned, blue-eyed Acurini will soon be removed from their villages to make way for the bulldozers. And the Tapirape, who have dwelled for centuries in the swamps of the Mato Grosso, have already been forcibly relocated to a reservation where few are expected to survive. Disgusted by the government's hypocrisy, Antonio Cotrim, a leading defender of the Indians, resigned last month from FUNAI, charging that it had become "the grave-digger of the Indians."

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*From *Newsweek* (July 3, 1972). Copyright *Newsweek*, Inc., 1972, reprinted by permission.

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Such disillusionment is understandable. Brazil today is in the grip of an abstract devotion to "economic development" that may well complete what individual human greed began--the extinction of the Brazilian Indian. The present head of FUNAI, retired Gen. Jeronimo O. Bandeira de Melo, summed up the attitude of the Brazilian Government when he declared: "Assistance for the Indians . . . cannot be allowed to obstruct national development." This attitude was publicly condemned not long ago by 84 Brazilian social scientists and historians who asserted: "The remaining Indians . . . today are being made out to be useless or harmful obstacles in the way of the progress and development of the country." In Brazil as in the U.S., however, it is likely that the fate of the Indians will become a general concern only after their way of life has become a historic curiosity.

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Handout 9

Reading 4: CYPRUS

Separatism: Step to Partition, Civil War, or Unity?

"I would rather have dinner with a snake than a Turk." With these words, writes H. D. Miller of *The National Observer*, "An otherwise balanced and intelligent Greek Cypriot demonstrated the kind of communal hatred in this troubled island"--Cyprus.

The third largest island in the Mediterranean (about three-fourths the size of Connecticut), Cyprus is a republic in which Greek citizens outnumber Turks by nearly five to one. During the last 50 years, Greek Cypriots have pressed for *enosis*, or union, with Greece. The Turks have fought fiercely against being further enveloped in Greek control.

Despite their numerical superiority, though, the Greeks of Cyprus today find themselves in the role once filled by the Turks. Turkish Cypriots were once forced to live in the ghettos under close government supervision. Now they are free to roam the island, while the Greek Cypriots are barred from entering major Turkish Cypriot areas.

The unusual move followed action by Archbishop Makarios, President of Cyprus. Yielding to international pressures after threats of a Turkish invasion late in 1967, President Makarios removed roadblocks from around Turkish Cypriot areas. The aim was to lower tensions. The government also stopped searching Turkish Cypriot buses for weapons and possible troublemakers. A ban on sale of "strategic goods" to Turkish Cypriots was lifted. This meant that for the first time in five years, the Turks could buy home building materials.

But the Turkish Cypriots did not take down their barricades. Sandbags and other defenses remain around their communal areas. And, by law, no Greek Cypriot can enter the Turkish Cypriot section of Nicosia, the island's capital city. Greeks are also barred from using the main road from Nicosia to Kyrenia, a northern port and beach resort. This means that the minority Turks can use their new freedoms for business and pleasure, while the majority Greeks can only bite their lips in frustration. "We won't press them," said one government official. "We will wait."

The new government policy is based on hopes that Cyprus can find unity without pressure, or invasion, from either Turkey or Greece. Recent installation of a military junta in Greece has raised new fears that Athens might decide to "liberate" the island, and neither the Turkish nor the Greek Cypriots want that. What the Turkish Cypriots now want puzzles the Greek majority. But there are fears, too, that the radical Turks may want eventual union with Turkey. The quiet maintenance of street barriers is seen as a sign of resistance aimed at longe-range goals.

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*From "What Solutions for Dealing with National Minorities?" *Issues Today*, Volume 1, No. 4 (October 15, 1969) pp. 14-21.

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"The intention may be to maintain a separatist psychology among Turkish Cypriots," one Greek Cypriot official said, "to assist in the formation of a separate economy for the day they return with demands for partition of the island." Or, another official adds, for the day when a final showdown--meaning civil war--can be fought.

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Reading 5: SPAIN

From his white, red-roofed house in the green hills ringing Spain's Bay of Biscay, a Basque fisherman tugs at his soft, flat cap and studies the Mediterranean.

The tuna fleet did not go out today. It is a religious holiday, but the proud Basque fishermen are not eager for holidays. For centuries they have lived from the sea or from their sheep herds, sparing little time from dawn to dusk for leisure. They are a sturdy race.

Today, the Basque fisherman speaks in anger. He points to an official sign listing tides, weather, and fishing conditions. "There are 18,000 people in this town," he says, "and virtually all of us speak Basque. Yet those signs are required to be written in Spanish."

Resentment toward the Spanish government runs high in the four Basque provinces bordering southern France. In the Basque port towns and sheep country, the government controls are tightest. It is there that the hated Spanish Civil Guard exercises its strictest enforcement. It is there that Basque resistance flares most often.

In the coastal town of Bermeo last November, the Civil Guard garrison had to take on the role of occupying troops. The cause was one of those rare Basque holidays. Thirty-five busloads of Basques had arrived from nearby villages. The government had just decreed that climbing Mount Aitxagorri was illegal. To the Basques, mountain climbing is part of their community celebrations, a way of showing their cultural traditions. The busloads of Basques started dancing in the town's main square, jigging to drums and the shrill *xistu*, a traditional pipe used to accompany Basque songs. Civil Guard troopers tried to stop the dancers. A riot began.

At the height of the fighting, one of the Basques released a monkey so that all could see it. The monkey was dressed in a green uniform and black three-cornered hat--just like the Civil Guards. The guards ran down the monkey and shot it. When the dead monkey was turned over, his green jacket rose to show a sign sewn on the seat of his pants. The sign said, "This is how the Civil Guard will die."

The Basques wanted political freedom. Some of them demand regional autonomy, or even independence from Spain. Bigger, better fed, and generally better educated than other Spaniards, the Basques want to preserve their ethnic identity. And they don't like the dictatorial ways of the Spanish government. "We cannot carry Spain on our backs indefinitely," a Basque nationalist said. "The Castilians and the Andalusians are primitive, and they are not really ready for democracy. As long as we are tied to them, we will have to endure their backward dictatorship."

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*From "What Solutions for Dealing with National Minorities?" *Issues Today*, Vol. 1, No. 4 (October 15, 1969) pp. 14-21.

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The government's response has been swift and harsh. Hundreds of Basques have been arrested and imprisoned. Others have been forced into exile. All Basque nationalist gatherings and traditions are banned.

But the Basques, whose ancestors may have been Spain's original Iberians from North Africa, mock other Spaniards in their guttural, complex language. Basque men are proud of their muscles, and strenuous exercise is a Basque tradition. They are equally proud of their singing. "Three Basques," a regional saying goes, "are a choir." The sounds from Basque country in recent years, though, are far from musical. Angry demands for social justice are founded on centuries-old grievances with Spain.

The Basques originally submitted to Spanish rule on condition that their local rights would be respected. But, since the early 1800s, Basque rights have been chipped away one by one. When Generalissimo Francisco Franco took over Spain in the 1930s, he ended most Basque rights. The final blow was to forbid the Basques to collect their own taxes locally. This seemed to many Basque nationalists to toll the end of Basque political and cultural identity--in favor of what they considered an inferior central Spanish government. The result was formation of a radical Basque nationalist movement called *Euzkadi ta Azkatasuna* (ETA), which means The Basque Nation and Liberty. The ETA has been linked to many terrorist acts, including the murder of Civil Guards.

Spain's government-controlled press has published lurid stories of ETA acts; and the government, acting under emergency powers, has kept the Basques virtually under martial law. This has had the effect of rousing otherwise indifferent Basques to action against the government. Many Basques, now firmly against any cooperation with the central government, admit they disapprove of the ETA. But they see the ETA as the only effective way of resisting.

A Basque priest who allowed the Basque national anthem to be played in his church explained to his parishioners, "You may be surprised at hearing the national anthem here. But when only one political viewpoint is allowed in the street, the church should be a place of freedom."

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Handout 11

QUESTIONS

Please answer the following questions:

1. Which groups have been or are currently victims of genocide?
2. Which groups were militarily conquered?
3. Which countries are currently using military force to control conflicts between the ethnic communities?
4. Which groups are numerically smaller--the minority group within their country?
5. Which groups are economically more disadvantaged than the other groups within their country?
6. Do these ethnic groups have their own territories?
7. Are the groups separated by having different social customs? Is this a reason for conflict?
8. Do these groups have different religious affiliations? Is this a reason for conflict?
9. Do these ethnic groups speak different languages? Is this a source of tension between the ethnic groups?
10. Do these ethnic groups have their own district political parties?
11. Which of the above factors do you think are the biggest contributing factors to ethnic conflict?
12. Can you think of any other factors which might contribute to ethnic conflict?
13. Within the readings, do you find any ways of resolving the ethnic conflict?

Brainstorm

14. Do you have any suggestions that may resolve the conflicts?
15. What kind of government do you think can best meet the different needs of these groups?

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Handout 12

SOME COUNTRIES AND THEIR ETHNIC-RACIAL COMMUNITIES

Moslems in India

Falashas in Ethiopia

Eritreans in Ethiopia

Blacks in Brazil

Chinese in Malaysia

Basques and Catalans in Spain

Doukhobors and French Canadians in Canada

Scots, Welsh in United Kingdom

Lapps in Sweden

South Tyrolese in Italy

Huks in the Phillipines

Swedish-speaking people in Finland

Flemish, Walloons, and German-speaking Saars in Belgium

Ibos in Nigeria

Maoris in New Zealand

Jews in USSR

Blacks and Hindus in South Africa

Kurds in Turkey and Iraq

Bretons and Basques in France

Juras in Switzerland

Freisians in the Netherlands and Denmark

Moslems and Christians in Lebanon

Mongols in China

Catholics and Protestants in Northern Ireland

Blacks and Chicanos in US

Asians in Uganda

Asians and Africans in the United Kingdom

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Handout 13

COOPERATION-CONFLICT WORKSHEET

Ethnic Group	Country	Cooperative Activities	Conflict Activities

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Title: FINDING THE DIFFERENCES IN THE WORLD

Introduction: Whenever we read about another country or travel to another part of the world, we tend to assume that all the people in that country are the same: all Frenchmen speak French, all Indians are Hindu, and every citizen of the Soviet Union is part of the Russian culture. Assumptions similar to these are made quite often by people visiting or studying another land. Most countries are not homogenous in terms of language, religion, or culture; they are multiracial and/or multi-ethnic. In this activity, students are given a chart which categorizes several countries of the world according to language and religion. Students can then add to the list, create new categories, and discuss the implications of different ethnic and racial groups living together within one country.

Objectives:

To encourage students to explore and discover the various dimensions of multiracial and multi-ethnic countries in the world.

To locate the numerous multi-ethnic and multiracial countries in the world on a map.

To involve students in brainstorming, categorizing, and discussion.

Grade Level: 9-12

Time: Flexible, depending on how many parts of the activity are used

Materials: World map; resource materials such as atlas, world almanac, or world handbook; magazines or newspapers
Handout 14, "Multiracial Societies"
Handout 15, "Multi-ethnic Societies

Procedure:

Step 1. Pass out the charts and ask students to read them over.

Step 2. Ask the students to locate the countries on a map of the world. You might find it worthwhile to divide the class into small discussion groups so they can work as a team.

Step 3. Using textbooks, or other sources, ask students to add countries to these lists and locate them on a map of the world.

Step 4. Have the students find information about each of these countries. What is the government like? Have they read anything in the paper about conflicts between racial and/or ethnic groups in these countries?

Step 5. Ask students to bring in articles from newspapers or magazines about ethnic or racial conflict in any of these countries. The class should then discuss the issues and dimensions of that conflict.

Discussion Questions:

1. Can students locate all of the countries on a map?

2. Do students know of any other countries they add to these categories?

3. Have students try to find more information on these countries in newspapers, magazines, or books at home or in your library.

4. If you know someone in your class, school, or community that has been to the country or has lived there, you might have students ask them these questions:

   a. What languages are spoken?
   b. What religions are practiced?
   c. Is the country multiracial?
   d. Do the ethnic or racial groups live in different areas of the country? Do they have different jobs? Do they go to the same schools? Do they live similarly to each other?

5. Have each student choose a different multi-ethnic or multiracial country. Make a list of all the differences between ethnic and/or racial groups in that country. Now make a list of similarities between those groups. Compare the lists made by students and discuss:

   a. Do various countries have the same differences and similarities?
   b. Can students make any other comparisons?
   c. Do students think that any of these differences or similarities between ethnic or racial groups would be reasons for conflict? If so, why?

Handout 14

MULTIRACIAL SOCIETIES

One Major Language *One Major Religion* Mexico Brazil Cuba Chili Venezuela Uruguay Ecuador Dominican Republic	*More than One Language* *One Major Religion* Guatemala Bolivia Peru Indonesia India
One Major Language *More than One Major Religion* United States Jamaica Trinidad Honduras Costa Rica	*More than One Language* *More than One Major Religion* South Africa Guyana Sudan Ethiopia

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Handout 15

MULTI-ETHNIC SOCIETIES

One Major Language *One Major Religion* X	*More than One Language* *One Major Religion* Belgium Afghanistan Pakistan USSR Israel
One Major Language *More than One Major Religion* New Zealand Australia United Kingdom W. Germany Lebanon Yugoslavia	*More than One Language* *More than One Major Religion* Cyprus Ceylon Switzerland Laos Uganda Czekoslovakia Canada

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Title: COPING

Introduction: This simulation game introduces students to the dynamics of policy making in multi-ethnic societies. It deals specifically with the conflict between ethnic groups which must compete for limited resources within a society. Students play the roles of members of ethnic groups and members of the nation's legislative body. The players must formulate their policy priorities and bargain with the other groups, eventually seeking to satisfy their goals and improve their ethnic group's position in the society. In debriefing the game, students examine and analyze the many factors that determine and influence ethnic conflict.

Objectives:

To increase student knowledge about the functions of the political process in a multi-ethnic society.

To give students the opportunity to develop political bargaining skills.

To improve comprehension of the rationale behind the nature of ethnic demands.

To provide the opportunity for students to act out the processes involved in ethnic conflict situations.

To increase student understanding of what it can mean to be a member of an ethnic group in a multi-ethnic society.

Grade Level: 7-12

Time: Two class periods

Materials: Map of Zabros, Handout 16
Rules, Handout 17
Profile - Abas, Handout 18
Profile - Boros, Handout 19
Profile - Obos, Handout 20
Profile - Zabos, Handout 21
Name Tags, Handout 22
Demand Form, Handout 23
Policy Accomplishments, Handout 24

Teacher Information:

The object of this game is for players to develop a bargaining position in the political system that will allow them to meet the goals of their ethnic group. The group that does the best job of meeting its goals will be the winner of the game.

Most nations in today's world can best be described as multi-ethnic societies. Often political issues involve ethnicity in these societies.

This game explores some typical aspects of ethnic conflict in a multi-ethnic society. The purpose of this game is to allow students to explore conflict by playing the roles of members of an ethnic group and by participating in the political process. Students become actively involved in situations which either result in the resolution of conflicts or lead to an escalation of conflict.

Players are members of the multi-ethnic society of ZABROS. There are four ethnic groups in ZABROS, each one living in a separate region of the country. At the beginning of the game each group has unique needs and interests as described in the profiles. Each group begins with power cards which represent relative power in the political system. All profiles and card distribution ratios were determined by combining factors that actually exist in many multi-ethnic societies.

Play as many voting rounds as you can. The minimum time that should be spent in this aspect of the game is one hour. The third day should be spent debriefing the game. Here you will try to decide which group won. Students will offer numerous reasons for why they think their group won the game. You should let them determine whether or not the group that gained the best policies for its ethnic group or the ethnic group with the most power chips at the end of the game actually won.

Procedure: Read teacher background materials and familiarize yourself with the rules of the game. Go over the basic rationale and rules with students.

A. Game Description

The game simulates the policy-making process in a multi-ethnic society. Students become members of four ethnic groups: Abas, Boros, Obos, and Zabos.

Each of these groups has a distinct culture with its own set of values, beliefs, and behaviors which are maintained by symbols of culture. Also, each group has its own language, religion, and customs unique to its cultural heritage. In addition, each group maintains (or tries to) its own territory.

As members of a hypothetical ethnic group, students share a common bond. This bond is composed of fundamental beliefs, issues of right and wrong, definitions of what rules should be followed, priorities, goals, and values--all of which each group sees as distinctive from those of other groups. Moreover, each group sees itself as a collective, a separate group within a larger society, i.e., Zabros. As a nation, the four groups join together only when it seems more efficient for meeting the demands of a nation.

Although each group shares some characteristics with other groups (for example, a rather weak national affiliation), the groups are quite different when it come to political aspirations. The game explores four basic ethnic political orientations. These are described in the profiles.

When nations like Zabros exist, ethnic conflict is difficult to avoid. One needs only to read the newspapers to document this. This conflict is usually dealt with in the political arena. Resolutions to conflicts are often formulated in legislatures or other formal institutions of government. However, in many situations, the conflict issues cannot be resolved in the formal institutions and processes of government. In those situations, the issues are raised outside the legal structures. Terrorism, strikes, boycotts, and demonstrations become the political tools of competing ethnic communities.

In societies with limited resources, competition for access to these resources is often fierce. Ethnic groups in such societies, representing their own group's interests, see the policy-bargaining environment as a zero-sum situation. This means that each group sees another group's gains as their group's losses. This is not always the case in all multi-ethnic societies. However, even in the most peaceful multi-ethnic societies, such as Switzerland, the maintenance of stability and the fulfillment of each of the ethnic groups' needs requires an elaborate system of compromise and accommodation.

B. Setting up the Game for Play

To set up the game, a number of tasks must be accomplished. Copies of the profiles and strategies must be duplicated so that each player will have the profile and strategy that corresponds with his or her ethnic group. Each person must also have a copy of the rules. You should also duplicate 30 or 40 copies of the Demand Form. The Zabros map and the initial power card distribution should be drawn on a blackboard or displayed so that everyone can see both of them during the game. The room should be divided into four sections, and posters should be made to identify the location of each group in the room. If possible, there needs to be open space in the middle of the room for bargaining proper. If you think it helpful, each group can enhance its ethnic identity by wearing the same clothes, making a regional flag, developing mottoes, etc. The teacher can be the Game Director.

The game works best with 15 to 25 players, although it can be played with as few as 4, or as many as 35 or 40. With larger numbers of players, decision making and bargaining are more difficult and the noise factor can become a problem.

Each ethnic group should have a minimum of 3 players. The Obos have the fewest number of players of any group. The Boros should have the most. There should be an odd number of players in each group if possible. A basic guide in distributing the players is given below for a group of 25 players, showing where additional players might be.

25 players	26 players	28 players	30 players
5 Zabos	5 Zabos	7 Zabos	7 Zabos
7 Abas	7 Abas	7 Abas	9 Abas
8 Boros	9 Boros	9 Boros	9 Boros
5 Obos	5 Obos	5 Obos	5 Obos

If there are more than 30 players you might create a subgroup of Boros. These Boros would be the Separatist group with the same goals as the regular Boros except that they want change and improvement to come about more quickly. Call them the Separatists. With more than nine players in a group, decision will not come quickly and all players will not get involved.

For example, 35 players would include:
7 Zabos
7 Abas
9 Boros
5 Obos
7 Separatists

C. The Game is most effective if the following time frame is followed:

Step 1. 15 - 20 minutes. Students are assigned to groups and given name tags. Within their groups, students read over their role sheets and discuss long range policy goals of the ethnic

groups. Students should decide, based on their ethnic group profiles and suggested policy options, exactly what their group's priorities should be.

Step 2. 5 - 10 minutes: The game director reads the rules and explains the "power card" distribution chart. (Sample of chart is found in rules).

Step 3. Bargaining Round. (Total time approximately 20 - 30 minutes)

1. 5 minutes: Each group discusses general strategy and formulates their plans for bargaining with other groups. *There should be no interaction among the groups.*

2. 5 - 10 minutes: Intergroup bargaining and communication. Students may communicate with other groups, with permission of that group only. Students discuss working together on policy demands and attempt to find out about the characteristics and goals of other groups.

3. 5 minutes: Players return to their groups and discuss what they learned from the other ethnic groups. *At this time each group must write their demand on the demand form and submit it to the game director.*

4. 5 minutes: Once all demand forms are received, they are read aloud by the game director. *They should be read in the order they are received.*

5. 4 minutes: Each group may make a *one minute* speech to the entire group supporting its demand.

6. 2 minutes: Each group discusses among itself how it will vote on the demand.

7. 2 minutes: Voting, tallying of vote, and redistribution of power cards (if necessary). On voting, the majority rules--51% to pass or defeat a demand.

D. Debriefing the Game

Players discuss the game in two distinct ways:

1. Each group tries to present the case that it did the best job in meeting its goals. This is important since that is the object of the game. You can let students vote to see who did the best job or, as the game director, declare a winner after hearing the discussion.

2. Using the questions in the debriefing section, the players examine and analyze the factors involved in ethnic conflict.

Debriefing Objectives

To discuss the interaction of players in the game.

To draw analogies to ethnic conflicts that exist in today's world.

Debriefing Time 1 class period

Debriefing Questions

1. Why did you vote the way you did?
2. How did you feel about being a Zabo, a Boro, an Aba, an Obo?
3. How did leaders develop in each group?
4. Which ethnic group do you feel was in the "best" position? Why?
5. If you could have been a member of any of the four groups, which one would you prefer? Why?
6. Do you think the game was like the real world?
7. What parts of the game seemed unrealistic to you? Realistic?
8. How could we find out more about ethnic conflict?
9. Did you find yourself feeling that your group was better than the others in any way?
10. Did you begin to stereotype the other groups? Were the Obos "stupid farmers" and the Boros "dirty miners"?

E. Additional Game Information

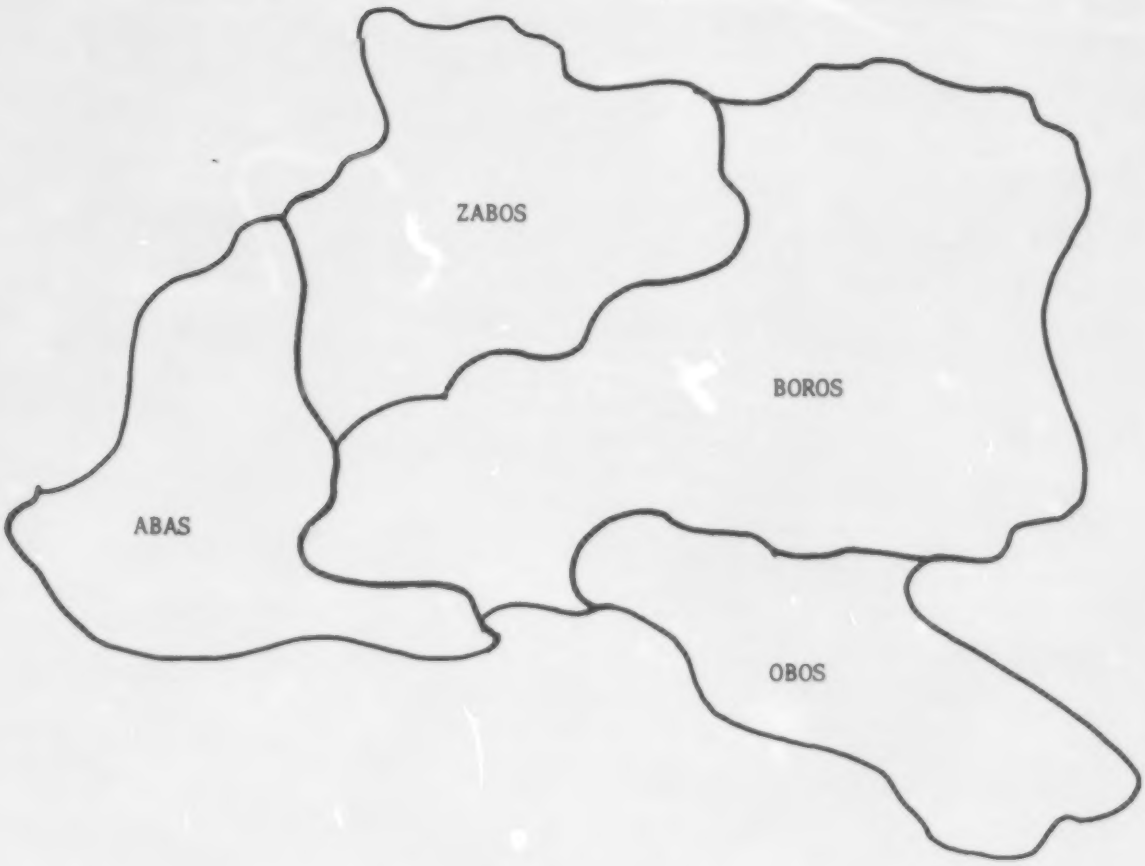
What real life situation does the game simulate? This game simulates the distribution of the resources of a multi-ethnic society through the political system. The game is organized to involve students in bargaining and decision making in a situation best described as one of ethnic conflict. Most nations of the world are comprised of two or more ethnic groups. These groups work out many different ways for distributing the resources, goods, and services of the nation. The ways that ethnic groups cope with each other through the political process is the subject of this game.

What is the object of the game? The object of the game is for students to meet as many of the goals of their ethnic group as they can. Since the goals of the various groups are not similar or complementary, a conflict situation arises when each group attempts to meet its own goals, often at the expense of other groups.

What does each of the materials represent? Players need few materials to play the game. Each has a name tag signifying the ethnic group to which he or she belongs. This tag represents both ethnic and political affiliation. Each player must be aware of the unique characteristics of his group in order to play the game successfully. The ethnic group profiles contain the characteristics and goals of each particular ethnic group. These profiles include goals that each ethnic group will try to accomplish during the game and descriptions of the strategies the groups may wish to follow during the game. The strategies are in the form of demands that can be presented to the senate of the nation. Each group also has ZABROS power cards. The power cards represent the relative power of each ethnic group in the political system at the beginning of the game. Each group will also need a set of Demand Forms. These are used to submit and record demands. These forms are later presented to all four groups in the voting sessions.

Handout 16

MAP OF ZABROS



The four ethnic groups in Zabros are:

1. Zabos
2. Abas
3. Boros
4. Obox

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Handout 17

RULES

1. Each ethnic group starts the game with a predetermined number of Zabros Power Cards. There are a total of 100 Zabros Power Cards. Each card equals 1% of the vote in the Zabros senate. At the beginning of the game the Zabros Power Cards are distributed as follows:

   Zabos have 50 Zabros Power Cards or 50% of the votes in the senate.
   Abas have 22 Zabros Power Cards or 22% of the votes in the senate.
   Boros have 20 Zabros Power Cards or 20% of the votes in the senate.
   Obos have 8 Zabros Power Cards or 8% of the votes in the senate.

SAMPLE POWER CARD/DEMAND CHART

The director should copy this chart on the board throughout the game, *changing demands and power distributions after each round.*

Group	Power Cards	Demand	Cost
Zabos	50	All universities in our language	No Cost
Abas	22	Technical Schools	5 power cards from Boros
Boros	20	Separate Broadcasting Authority	3 power cards from Zabos
Obos	8	Aid to agriculture	10 power cards from Zabos

2. Any ethnic group can submit one demand to the assembled groups during each voting round.

3. Prior to making out a demand form, each group will first decide its particular strategies. Secondly, it will bargain with the other groups in an attempt to get support for its position. The game director has detailed information on how this bargaining process works.

4. To submit a demand, it must be written on a Demand Form. Before it is submitted to the director, it must be approved by a majority of the members in your ethnic group. Each demand must state how many Zabros power cards the demand is worth and from what other ethnic group or groups the Zabros power cards are to be taken.

5. Once a demand is presented to the game director, it may not be changed.

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6. Once the demands have been presented to the senate, each group has one minute to convince other players to vote for or against the demands. The game director has instruction rules that govern how this bargaining will take place.

7. When voting, each member of an ethnic group has an equal vote (one person-one vote) within that group. The majority (51%) decides whether that group's votes will be placed in favor of the demand or against the demand. For example, if one ethnic group of 7 players has 15 Power Cards and 4 of the players vote for a demand, the entire 15 votes represented by the Power Cards would be placed in favor of the demand.

8. The senate is composed of all members of all the ethnic groups represented. All votes are decided by a majority vote of the senate. In other words, a demand that receives 51% of the vote in the senate would pass.

If normal channels of bargaining and decision making do not seem to be working effectively for your group, you may resort to activities that would be considered extraordinary and extralegal. There are two options explained below: Terrorism, Strikes.

Terrorism can be used by the two groups with the lowest amount of power cards any time after the first complete round of play. A terrorist move can only be made directly after the Demand Forms have been presented to the game director. Terrorism requires a majority vote of the group using the terror.

Once terror has been used, all bargaining and voting in that round stops. The terrorist may make a statement. The remaining time is used to work out a solution to the terrorist demand. All groups make an attempt to resolve the conflict. If the conflict is resolved, the group may end its terrorism. The terrorist group still must pay for this activity.

Costs: In real life terrorism costs the society valuable human and material resources.

...*The terrorist group* must pay 2 power cards for using terrorism. The cards are kept out of the game for two rounds after the terrorism has ended. After two rounds, the power cards are returned to the terrorist group.

...*The dominant group* (the group with the most power cards) must repress the terrorism if no solution can be agreed upon after one round of bargaining. For the sake of keeping order in the society, the dominant group must use its resources to prevent any terrorism. The cost to the dominant group is 5 power cards. The cards are kept out of the game for two rounds. Repression must be used if the terrorist group does not withdraw its terrorism by the end of the round. After the two rounds the power cards are again returned to the dominant group.

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...A second round of terrorism by the *same group* costs that group 4 power cards, held-out for two rounds. A third round, would cost 6 power cards. Each successive use of terrorism by the same group costs an additional 2 cards. (2-4-6-8, etc.)

AN EXAMPLE OF "POWER CARD" DISTRIBUTION DURING TERRORISM

	After one complete round	After 1st round of declared terrorism	After 2nd round of declared terrorism
Dominant group	Zabos 50	Zabos 45 (-5)*	Zabos 40 (-10)*
	Abas 22	Abas 22	Abas 22
Declares terrorism	Boros 20	Boros 18 (-2)*	Boros 14 (-6)*
	Obos 8	Obos 8	Obos 8
	Total = 100 Majority = 51	Total = 93 Majority = 47	Total = 84 Majority = 43

*Power cards are held out of the game for two rounds and then returned. The point loss is only temporary.

Strikes: Each group has certain products or skills that they contribute to the economy of the Zabros nation. Any group can declare a strike at any time. The legislative process is not disrupted--the game goes on as usual. The strik will have certain costs. Each group will be penalized because they all are affected. As soon as the strike is resolved, the penalties are lifted.

Types of Strikes

A. A *food* production slowdown or strike can be called by the Obos group only. The cost of an agricultural slowdown or strike per round is 2 power cards per group, including the Obos since they are losing money for not selling their crops. These power cards are held out of the game until the strike is resolved.

For example, if the power distribution is:
Zabos - 50
Abas - 22
Boros - 20
Obos - 8
and a food strike is called by the Obos for the next round, legislation continues but the power distribution is:
Zabos - 48
Abas - 20
Boros - 18
Obos - 6
Total = 92 power cards in play. Majority needed for passing legislation = 47.

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For each subsequent round that the strike continues, two more cards are taken from each group. Once the strike is resolved, all withheld power cards are returned to the groups.

B. A *Miners* strike can be initiated only by the Boros. The cost of this type of strike is 1 power card per group. The Boros must also pay since they are out of jobs and losing money. The power cards are withheld from the game until the strike is resolved. Also, each group loses one power card for every additional round that the strike continues. Legislative activity is not affected--bargaining continues. It is important that a solution to the strike is found as soon as possible to prevent a further loss of power for every group.

Note: Players should realize that terrorism and strikes are options which should be used only when all else fails. An ethnic group which proclaims terror or calls a strike prevents every group from carrying out its day-to-day affairs. This could alienate other groups, preventing them from working with the terrorizing or striking group in the future.

9. Each group should use its Policy Accomplishments sheets to keep track of all of the programs it has passed in the senate for its particular group.

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Handout 18

PROFILE - ABAS

You are Abas. The Abas are the third largest ethnic group in Zabros according to the latest population figures. You make up 20% of the population. You live in a section of the country noted for its mineral wealth. However, much of that wealth has been used and no longer exists. Years ago you were a strong ethnic group with your own special language, culture, and customs. But now that your group has lost its mineral wealth, you speak the language of the Zabos (the dominate language in the country) in order to get good jobs and become more active in the government of the country.

For much of your history, your people have been workers in the mines but now there is a great need for education so that your people can hold the better "white collar" jobs that Zabos now hold. You have no universities in your region. Your group prefers to send all students to Zabos schools located in the Zabos region. You are the middle class of Zabros. Your people are satisfied for the most part with their jobs, families, and place in society, but you would like to be as rich as the Zabos. You are called "social ethnics." You have a limited commitment to your ethnic heritage. You participate in ethnic holidays, clubs, dances, and parades, but you would never let your ethnic practices interfere with contact and friendship with members of other ethnic groups. Specifically, your goal is to gain some of the power the Zabos have while remaining friendly with the Zabos if possible. You want to maintain good relationships with the group in power, and you want to get better jobs and more of the government jobs.

STRATEGIES

You might demand that there be the same percentage of Abas in the university as there are Zabos.
You might demand that the government provide loans so that Abas can go to college and get degrees.
You might demand that more and more government jobs be filled by Abas.
You might demand that money be invested by the government to start white collar industries, like computer firms, in your region.
You might demand that the Zabos language be taught to all people in the country as soon as possible.
You might demand that the transportation systems between the Abas region and the Zabos region be improved.
You might demand that Zabos and Abas be the only groups allowed to hold government jobs.
You might demand that only the Abas and Zabos be allowed to participate in the senate.

Remember: You can make any specific demands which reflect the goals stated in your profile.

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Handout 19

PROFILE - BOROS

You are Boros. Your group is the largest ethnic group (in numbers) in the country making up 40% of the total population. The Boros live in the central region of the country. Your region has just undergone rapid industrialization. That means that many new factories are being built and many people are moving to the cities of the region. This also means that lots of money is being invested in your region. This has been the result of the building of a seaport and a canal system linking the Boros region with the other three regions of Zabros. Your lives are changing rapidly. Yet your ethnic heritage and identification is very, very important to you. You are called "ethnic nationalists." That means that you place your ethnic group ahead of the nation. You do not feel loyality to the nation. Your loyality rests first with your ethnic group. Religion is an important part of your ethnic heritage. In addition, your group speaks only the Boros language. In fact, your group has made rules that restrict the use of other languages, especially Zabos, within the Boros region. If a person wants to learn the Zabos language, he or she must go to high school.

You and your people prefer to keep to yourselves, especially when marriage and friendships are concerned. Your group's strong ethnic identity combined with your improved economic conditions are leading your group in the direction of complete control over your own region from the government down to the education system. You want your own university. You want control over all education in your region. Your major goal is to gain more power in the government so that you will have more control over your own region. In fact your group feels so strongly about having local control that many people want to form their own separate nation called BOROLAND.

STRATEGIES

You might demand that all instruction in the schools of your region be in the Boros language.
You might demand universities in the Boros region be equal to those in the Zabos region.
You might demand to have schools that will train adults and workers.
You might demand that the government support the development of industry in your region by backing all loans.
You might demand that the Boros have complete control over their industries, and that includes prices.
You might demand that the Boros people have their own radio, T.V., and newspapers.
You might demand that regional government offices be set up and that all decision in these offices be made by Boros people.
You might demand that your group be given a bigger vote in the senate.
You might demand that your ethnic holidays become national holidays.

Remember: You can make any specific demands which reflect the goals stated in your profile.

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Handout 20

PROFILE - OBOS

You are Obos. Your group makes up 25% of the population of Zabros. You live in the poorest section of the country. Most of you are rural farmers and make your living by growing wheat and vegetables. You are considered by the other ethnic groups to be the lower class of the nation. Without the aid of the government through welfare programs and aid to farmers, many of your people would die. Therefore, your people are loyal to the government because they must be, not because they want to be.

You are called "communal ethnics." Your community practices and beliefs are based on ethnic customs and practices. There is no difference between community life and ethnic life. You feel a very strong attachment to each other and prefer to be with other Obos. You are willing to associate with other ethnic groups only when necessary to get something you need. Your group is not interested at the present time in the government or the nation except when programs that will benefit Obos are considered.

Because of the changes in Boros which is next to Obos, many of your people are working in Boros and are beginning to think like the Boros. Therefore, many of you are becoming convinced that Boros and Obos should be self-governing and not controlled by the national government. There is no university in Obos; it is the most poorly educated region in the nation. 25% of your people cannot read or write and the government at the present time does not provide aid for education. Your goal is to maintain government aid programs. In fact, you want government aid for education and you want the government to make sure your people are never hungry. You practice a religion that is not recognized by the government and you want that changed.

STRATEGIES

You might demand technical and vocational schools for your region.
You might also demand a university, but not until you have the other schools.
You might demand that the government give you a radio station for Obos operated by Obos.
You might demand that (1) your language be protected and (2) the government guarantee that people speaking the language will not be denied jobs.
You might demand that the government start programs that will provide fertilizer and seed for all farmers in the region.
You might demand that prices be set on food which will assure the farmer that he will make money on his crops.
You might demand money from the government to support ethnic heritage programs and events.

Remember: You can make any specific demands which reflect the goals stated in your profile.

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Handout 21

PROFILE - ZABOS

You are a Zabo. The country of Zabros gets its name from your ethnic group. You are the major group responsible for the unification of the four regions of the country into one nation. The nation's capital city is in the Zabos region, as well as most of the government offices and jobs. The only two universities in the country are in the Zabos region. Your language is the official language of the nation and must be spoken by applicants to get a government job. Your region does not contain heavy industry like steel, but it is the home of many "white collar" businesses such as computer firms and research firms. Your group controls the government and you feel things should stay that way. Your group only makes up 10% of the population, but your group makes more money than anyone in the three other ethnic groups. You are called "state nationalists." This means that your loyalties are more toward the nation and government and less toward the ethnic group to which you belong. Your ethnic customs are not important--what is important is the protection of the nation and the government in which you are the most powerful group. Your goal is to maintain control of the government and to control what other groups can and cannot do. You might give up some power to keep the other groups happy, but you do not want to lose control of the government.

STRATEGIES

You might demand that each region have a university but insist that your language be the only language spoken in those schools.
You might demand that each region have a university as long as your region has two more universities than the others.
You might demand that the senate can never allow other regions to have radio, television, or newspapers unless the Zabos agree.
You might demand that no demands be passed in the senate without Zabos approval.
You might demand that all government offices be filled by Zabos only.
You might demand that money be spent to increase cultural and ethnic holidays in the regions but that Zabos holidays be the only national holidays.
You might demand that the government furnish aid to the Obos if they let the Zabos set food prices.

Remember: You can make any specific demands which reflect the goals stated in your profile. You will avoid all possible attempts to take away your control of the government.

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Handout 22

NAME TAGS

ZABOS	ZABOS
ABAS	ABAS
BOROS	BOROS
OBOS	OBOS

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demand form

WE the _____ DEMAND_____

_____

_____

_____

THIS DEMAND IS WORTH _____ ZABROS POWER CARDS.

THESE CARDS WILL COME FROM THE_____.

---

demand form

WE the _____ DEMAND_____

_____

_____

_____

THIS DEMAND IS WORTH _____ ZABROS POWER CARDS.

THESE CARDS WILL COME FROM THE_____.

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Handout 24

POLICY ACCOMPLISHMENTS

Policy Demand Made	Failed	Passed	Supporters

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Title: YOU BE THE JUDGE

Introduction: A strong feeling of ethnic identity within a society can produce many different and interesting situations. In this activity students are asked to decide what they would do about certain situations that might occur to persons living in multi-ethnic societies. After deciding what their response would be, students discover that these situations actually do exist in many countries and involve people who would respond in much the same way as students have responded.

Objectives:

To realize attitudes toward situations which are determined by ethnic factors.

To document the importance of ethnic factors in daily and family actions in this country and in other countries.

Grade Level: 9-12

Time: one class period

Materials: "Ethnic Situations," Handout 25

Prodecure:

Step 1. Hand out the list of situations related to ethnic factors to each student. Ask the students to discuss these situations in groups of two or three. Each group should attempt to agree on an answer to the questions. An alternate approach is to have the students give an "ok" or "not ok" to the statements.

Step 2. Give students examples, from the teacher's instructions, of places in the world where these situations actually occur. Ask students if the people in those countries would react the way they did. Discuss examples for four or five of the questions.

Step 3. Describe how many of these situations have resulted or can result in conflict situations that often lead to violence. Do this by reading the examples that correspond to particular questions. Ask the students if they think that they could act violently in any of the situations described.

Step 4. Have students identify any of the situations described that they themselves have been involved in. What did they do in these situations? Which of the situations do we face in the United States today? What are the chances that the U.S. situations will result in conflict? Violent conflict?

Teacher's Background Information for Statements:

The following are only examples. Each teacher may have more information that will be useful for discussions.

Statements 1 and 15. In many countries different languages are spoken in different regions. This is the case in many Latin American countries where Spanish is spoken as well as various Indian dialects. In Europe, this is true in Belgium (Dutch, French, German); Switzerland (German, Italian, French, Romansch); Spain (Spanish, Catalan, Basque); Cyprus (Greek, Turkish); Great Britain (English, Welsh, Gaelic). In the Middle East there are numerous dialects. In Asia, some examples include India with various dialects, Malaysia with Chinese and Malay. In Africa, the numerous tribal languages divide each country. In North America, language divides some regions in the United States but is considered more important in Canada where English and French-speaking provinces exist.

Statement 2. In Northern Ireland, the violent conflict divides Catholics and Protestants. Economic factors reinforce the perceived religious differences. Very recently, a violent war was fought in Lebanon between Christians and Muslims. Even in the United States, organizations such as the Ku Klux Klan oppose certain religious groups. In every one of these cases, people are perceived to be different because they express their religious beliefs in a different fashion. These differences, as shown in the case of Northern Ireland and Lebanon, are often causes for conflict.

Statement 3. Various survey information suggest that most ethnic group members prefer to live in their particular ethnic region rather than move to another ethnic area. The survey was administered in Canada, Belgium and Switzerland.

Statement 4. Many multi-ethnic countries are officially bilingual. All government information, money, and legal notices are printed in all of the languages spoken in the country. Belgium, Switzerland, Canada, South Africa, India, Yugoslavia, and Sri Lanka are a few examples of bilingual or multilingual countries.

Statement 5. In Canada, people from French-speaking Quebec may speak English in Toronto. Also, it would be difficult for a Welshman speaking his language to be understood in London.

Statement 6. For reasons of survival, many people abandon their allegiances, loyalties, and positive feelings toward their ethnic

heritage. Sometimes to get jobs, to be accepted in a school, or to live in a particular neighborhood, people have to forget who they are. They feel that they must assimilate with the majority in order to be accepted.

Statement 7. Most ethnic communities have culture traditions and an historical background that are different from others. They may also come from very different geographical regions. All of these factors contribute to different ways of doing things, foods, clothing, and holidays.

Statement 8. In Northern Ireland celebrating a religious holiday, Catholic or Protestant, may invite a hostile reaction from the other religious community.

Statement 9. In multi-ethnic countries many people must use a language which is not their own when carrying out daily activities. Even in the United States, ethnic groups such as French Canadians in New England, Asians in San Francisco, and Mexican Americans in Albuquerque may consider English as their second language.

Statement 10. In the United States, laws had to be passed to guarantee nondiscrimination in housing. Certain real estate practices and zoning laws had virtually closed off certain areas within communities to minority groups. Ghettos and barrios exist within many areas of the world; usually, economic conditions reinforce racial and ethnic identities.

Statement 11. In the Soviet Union and Spain, there are strict controls placed on ethnic group expression. With few exceptions, Jews are not allowed to emigrate to Israel from those countries and are persecuted for their beliefs. Under Franco, the Basques and Catalans in Spain were not allowed to speak their own language fly their flags, or celebrate holidays. Although restrictions are being eased in these two countries, the governments still fear the divergence that recognition of these ethnic groups will produce.

Statements 12 and 16. The United States' history is full of examples of "America for Americans" movements. From the Nativist movement to the Ku Klux Klan, these groups have attempted to use force to rid the United States of groups that refuse to be assimilated and adopt the American way. In Malaysia, Chinese have been subjected to brutal attacks and blatant discrimination because they are not considered to be loyal Malaysian citizens. In Nigeria, the Ibo people fought a Black civil war in an attempt to establish their own nation-state, Biafra.

Statement 13. Have your students discuss their "feelings" about this question. Their answers have a great deal to do with their family traditions, customs, and living environments.

Statement 14. Many people in the United States maintain ties with the countries from which their families originated. They travel to

these countries, collect memorabilia from that nation, and belong to clubs and organizations that celebrate the holidays and encourage awareness of their families' original homes. The recent emphasis on our "roots" has greatly increased the number of people in the United States who consider themselves hyphenated Americans: Greek-Americans, Irish-Americans, Italian-Americans, Cuban-Americans, and many others.

Statement 17. This is obviously a value question. Diversity can be a very positive thing, but it can also have some negative ramifications.

Statement 18. In the United States, affirmative action programs have been implemented to ensure that minorities who were previously denied access to education and employment are given special consideration. Similar quota systems exist in many countries, ensuring that each ethnic community is represented in various positions and occupations. This has led to a "doubling" syndrome, where there are twice as many people as needed for each position. Probably busing is the most controversial quota program now being enforced throughout the United States.

Statement 19. The best example of restrictions placed on groups within a particular nation-state are to be found in the Apartheid policies of South Africa. Until recently, restrictions against minorities were prevalent also in the United States. Informal and subtle forms of discrimination are still very much a part of intergroup relations in the United States and in Western Europe.

Statement 20. Bilingual and bicultural programs have been initiated throughout the United States. In Quebec, the provincial government is trying to pass legislation restrictions on the use of English in the public schools.

Handout 25

ETHNIC SITUATIONS

1. Would you consider New Mexico as much a part of the United States if the people there spoke Spanish?

2. Would you consider a friend who goes to another church as different from you?

3. Would your family move to New York if your father or mother were offered a job there?

4. Would you object if you were forced to speak two languages to carry out your daily activities?

5. Would you like it if you had to speak a different language than you now do when you traveled to the capital of your country?

6. Many people are proud and unashamed of their cultural heritage. Do you think they should tell other people about their culture and about how proud they feel?

7. What would you think of a person who dresses differently from the majority of students in your school?

8. Do you think people should be allowed to get out of school to celebrate holidays special to their ethnic group even if the majority of students don't celebrate that holiday?

9. Would you feel that people who speak another language at home should try to learn English only?

10. Would you consider it wrong if people are not allowed to live in certain parts of your community?

11. Would you approve the prevention of people celebrating a holiday of another country with which their family has an affiliation?

12. What would you think of a person who considers his or her being a member of a particular group more important than being an American?

13. Would your ethnic background interfere with your marrying someone from a different background?

14. Do you feel any special affiliation for a foreign country, such as having relatives living there or your family traveling there frequently?

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15. Are you uncomfortable with people who are not like you--people who are of another race, religion, and/or speak another language?

16. Do you dislike people who are somehow different from you? Do you think you would ever hurt anyone or be unkind to them because of the difference?

17. Would life be easier if everyone is alike?

18. Should people be given special consideration for education and jobs because they belong to minority groups?

19. Do you think that certain groups cause problems for your community which require that they be restricted in their activities in the community?

20. Should you be required to take courses in cultures of other people who live in your area?

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Title: A PIECE OF THE PIE

Introduction: This activity introduces students to the idea that in any country there is competition for public resources, government allocations and subsidies, jobs, scholarships, and other benefits. Furthermore, this competition is complicated when ethnic identity becomes a factor in the decisions that influence the allocation processes.

Objectives:

To introduce students to the concepts of allocation, societal resources, bargaining, and conflict.

To acquaint students with the complexity of issues involved in deciding "who gets what" in a particular society.

To familiarize students with the idea that those "policy choices" become more difficult to make when the competing groups represent different ethnic communities.

Grade Level: 9-12

Time: two to three class periods

Materials: "Resources and Opportunities Available," Handout 26

Procedure:

Step 1. Divide the class into groups of six students each.

Step 2. Explain to each group that they represent a governing council of a multi-ethnic country. It is their task to discuss and finally decide how to divide public resources and opportunities among people in their country.

Step 3. Assign each of the six students in each group a role as a member of this governing council: one chairperson, a *majora;* one vice chairperson, a *middo;* one council member from the *majoras*, an ethnic group with 45% of the population; one council member from the *middos*, an ethnic group with 25% of the population; one council member from the *minnas*, an ethnic group with 20% of the population; one council member from *minnus*, an ethnic group with 10% of the population.

Step 4. Explain to all of the governing councils that they must decide how to divide public resources and opportunities.

They must abide by the guidelines established by the national legislatures.

Step 5. Hand out the budget for the first year (student handout 26).

Step 6. Have the students go through the two years of budget planning and then debrief the activity with the discussion questions on the handout.

Optional Approach:

Step 1. Divide the class into five equal groups. Choose five students to be members of the student council (separate from the groups).

Step 2. Assign each of the groups a role from the following list:
- Varsity Club
- Black Cultural Society
- Hiking Club
- Theatre Group
- Women's Action Group

Step 3. Explain to the five students on the student council that they have a budget of $400 which must be allocated among these groups. The only restriction is that the money should be used for activities that will benefit the entire school.

Step 4. Each group must make an appeal for funds before the student council. Each group has a different request based upon its specific needs:

Varsity Club - $200 needed for dance, letter sweaters and letters on the scoreboard.

Black Cultural Society - $100 needed for art show and speaker.

Hiking Club - $350 needed for expenses for trip to mountains.

Theatre Group - $400 needed for cost of experimental theatre workshop.

Women's Action Group - $100 needed for speaker from N.O.W.

Step 5. Each group should make its case to the council for its funding. Student council members must decide the allocation and justify their decisions.

a. What would happen if the budget is cut?
b. What would happen if more groups requested money?
c. Which method of allocating the money was used?
d. Do students feel the process was unfair?
e. What way would students have allocated the funds?

Questions for Discussion:

1. What position did you take in the council budget decision?

2. Did you support only the interests of your ethnic group?

3. Were you willing to compromise?

4. Did you work with any other ethnic groups, in a coalition, to capture a larger share of the resources?

5. Were the interests of your ethnic group met?

6. Did you see the budget process as a zero-sum situation, where if another group was given a percentage of the budget you felt it was being taken from your group?

7. Was your goal the survival of your ethnic community or the survival of the entire country?

8. How would you change the allocation process so as to maximize benefits to all groups?

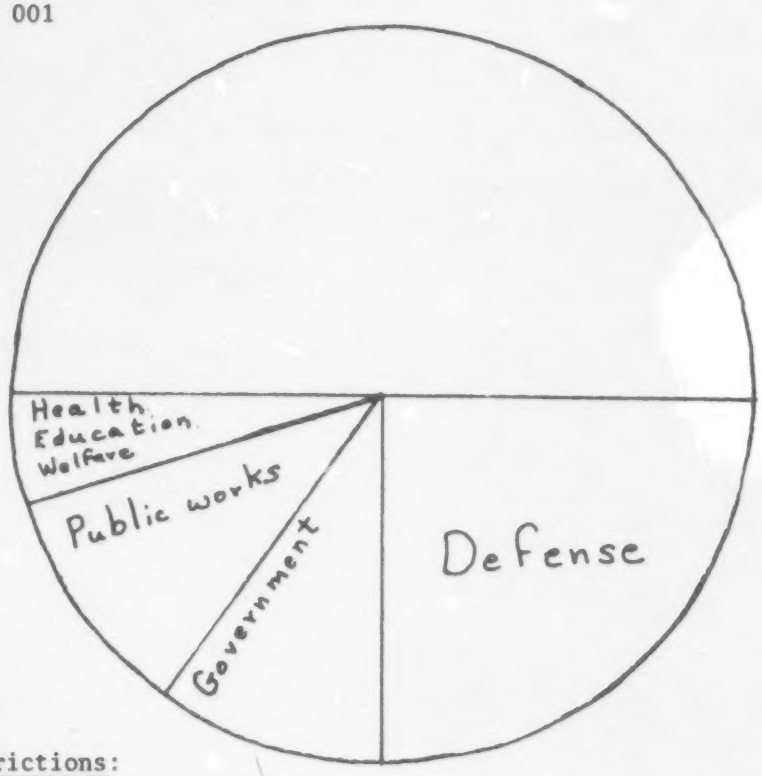
9. Do you think it would be easier to run a country if only one ethnic community makes up the nation? Why?

10. Do you think your group could have lived more successfully by "going it alone"--breaking away from this multi-ethnic country? Why?

Handout 26

RESOURCES AND OPPORTUNITIES AVAILABLE

Year 001



Restrictions:

25% must go to defense, military costs, and foreign aid.

10% must go to cost of government salaries, programs, and grants.

10% must go to pay for public works programs--roads, parks, and buildings.

5% goes to health, education, and welfare programs.

The remaining 50% of the budget must be divided by you, the governing council, among the four ethnic communities:

Each ethnic group has petitioned your council for funds in the following areas:

Education
Employment
Housing
Cultural programs
Research and planning for local development
Public services--police, health, garbage, sewage programs

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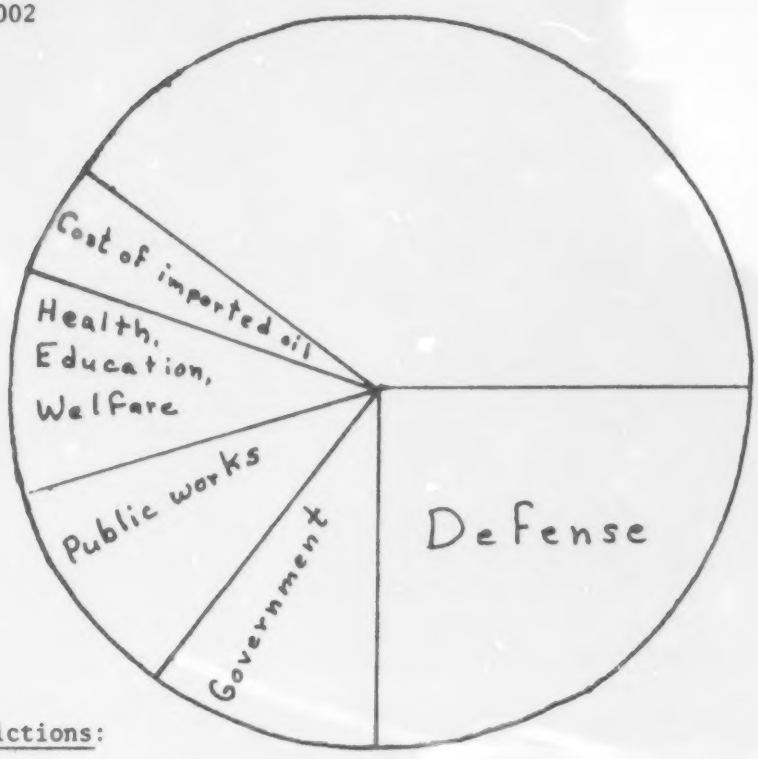
Step 1. Each of you as council members should present the view of your ethnic communities. (The chairperson and vice chairperson should try to remain neutral.)

Step 2. After each group presents their positions, the council should decide how to divide the remaining public funds. A simple majority vote is required to pass the budget.

Year 002



Restrictions:

25% defense

10% cost of government

10% public workds

New costs include:

10% for education, welfare and health. Rising health care costs and high unemployment have increased budget of this section of government.

5% for cost due to the rising price of imported oil.

The remaining 40% must be divided by the council in the same manner as the previous year.

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Title: BARRIO PROBLEMS

Introduction: In this activity, students are introduced to the concept of conflict in the area of local policy making. The issue is a complex one where students must make a decision from the positions of several groups. The students themselves role play these positions.

Objectives:

To empathize with members of ethnic communities who have trouble in dealing with government bureaucracy and inflexible rules and regulations.

To understand how citizen groups can unite to change government policy and how, through compromise, many interests can be satisfied.

To understand the complexity of conflicts between different cultural groups over policy questions.

To realize that complex social problems usually don't disappear after one meeting or group decision, but need to be addressed again and again.

Grade Level: 9-12

Time: 50 minutes

Materials: "The Struggle to Save the Barrio," Handout 27

Procedure:

Step 1. The sequence of activities for this lesson includes reading and discussing the story of citizens' efforts to block construction of a freeway through the historic center of Tucson, Arizona, and then role playing a council meeting to decide how to shape the future of this area. Before you have students begin reading "The Struggle to Save the Barrio," set the stage with the following background:

The city of Tucson was born many years ago as a Mexican village. Now Tucson, in the state of Arizona, is a bustling modern city of 300,000. But still in the center of the city lies the original adobe village. Mostly poor Mexicans live there now. It is called the "barrio."

Recently, the people of the barrio have had to handle two big problems: freeway interests and real estate developers.

As you read the story of the freeway, try to think of how you would feel if you had grown up in the barrio.

Step 2. Hand out the reading to students and allow class time for them to read it.

Step 3. Role playing the outcome. Have students imagine that they are at a Tucson city council meeting, deciding whether or not to approve the Rollings plan. Have six students take the following roles:

a. A friend of Mrs. Rodriguez who lives with her large family in an historic house that the plan would make into shops. You are a member of a local Mexican American cultural organization.

b. The new mayor, who helped fight the freeway but is now trying to pull the city factions together again.

c. A professor of architecture who helped in the anti-freeway cause.

d. Ernesto Perez, 16-year-old representative of those young people in the barrio who want a youth center.

e. A Spanish-speaking barrio man representing a large group of barrio unemployed people who hope for jobs in the new shops and offices (although they don't speak English and are unskilled).

f. A shop owner who is eager to move to a tourist-attracting location to sell his handicrafts from Hawaii.

The rest of the class acts as city council members. It is up to the council to approve the plan, reject it, or work out acceptable amendments to it.

Debriefing:

1. As the students debate, make a list on the board of the conflicts involved in this issue. When the meeting ends, list the resolutions which students arrive at. What conflicts still remain? What do the students think should be done next?

2. How was this particular policy conflict complicated by the fact that two ethnic groups were involved?

3. Can students think of any conflicts in their own town or city that involve disagreements between ethnic groups over policy programs?

Handout 27

THE STRUGGLE TO SAVE THE BARRIO*

One day Mrs. Manuel Rodriguez, a long-time resident of the Tucson barrio, decided to make a trip to City Hall. Her tax bill hadn't come in the mail and she wanted to know what had happened to it. When she got to the tax office, she was told that her home could not be found in the records. Mrs. Rodriguez understands some English (her native tongue is Spanish). But she thought that she must have misunderstood the tax man. She found a friend to translate the discussion and returned to the office. This time, they sent her to the city planner.

The planner's maps showed that all the houses in Mrs. Rodiguez' area had been sold or condemned. But Mrs. Rodriguez knew that her house had not. She insisted on paying her taxes.

Why was Mrs. Rodriguez never sent a tax bill? Apparently it wasn't a mistake. It is easier to condemn a house when the taxes have not been paid on time. Planners wanted to condemn the houses in Mrs. Rodriguez' area so that a freeway could be built through the barrio.

When Mrs. Rodriguez' story made the newspapers, barrio people found that they had friends all over the city. A campaign was begun to save the barrio from the "Butterfield Parkway." The people against the freeway included:

A group of Mexican American citizens eager to save the "Wishing Shrine," a well-loved religious shrine in the

*Adapted from James Robertson, Ed., "Old Glory," *America the Beautiful Fund Book* (Warner Paperback Library, 1973).

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barrio, as well as other cultural landmarks.

Architects from the University of Arizona interested in saving the old adobe buildings.

The political opponent of the mayor in an upcoming city election.

Youth leader Ernesto Perez, founder of the barrio newspaper, "La Voz."

Local attorneys who helped residents get legal help in keeping their homes.

Those in favor of the freeway included city and state officials, some businessmen who thought the freeway would help bring business to the city, and some people who said "progress" was at stake. Those against the freeway finally won. Look at the list of "anti-freeway" people carefully. Why do you think they won? In what ways could they convince others that they were right?

The people of the barrio managed to keep the freeway out, but are beginning to have problems. It is clear that development of some kind will probably come to the barrio. After all, it is at the center of a growing city. And the people of the barrio want some way to climb out of their poverty. The question is: What kind of development is best?

One project has already been started by a Tucson automobile dealer named Kelly Rollings. Mr. Rollings is a student of old adobe architecture. His plan is to restore old barrio buildings to their original historic condition, then use them as shops and offices.

1. What are the advantages of Mr. Rollings' plan?
2. How is it different from the freeway project?
3. If you lived in the barrio, would you have any objection to the plan?

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Title: THE COST OF ETHNIC CONFLICT

Introduction: Most students do not realize the magnitude of the costs associated with ethnic conflict. Beyond the property destruction and lives that are lost, the entire social, economic, and political structure of countries is also affected. By giving students preliminary data, this activity introduces them to the costs of ethnic conflict throughout the world.

Objectives:

To introduce students to the idea that ethnic conflict is not an isolated phenomenon; it occurs throughout the world.

To encourage students to use introductory data to begin hypothesizing about ethnic conflict and the accompanying social costs.

To increase student awareness of how the social, economic, and political costs of ethnic conflict anywhere in the world may still have an impact in their own country.

Grade Level: 9-12

Time: one-two periods plus one week for data research

Materials: "Racial-Ethnic-Religious Violence 1950-72," Handout 28
"Some Facts about Ethnic Conflict and Its Cost to the World," Handout 29
World maps; colored pins or tacks

Procedure:

Step 1. Divide the class into five equal-size groups. This will help facilitate discussion and allow for a sharing of the research work.

Step 2. Distribute the handouts and assign each group one of the five areas on the handout: Africa (South of the Sahara), Americas, Asia, Europe, or Middle East and North Africa.

Step 3. Ask each group of students to acquaint themselves with their area of the world. Have each group place colored pins or tacks on a map for each country listed on their chart.

Step 4. Ask each group to gather more data on the countries listed. Students should try to find more about the conflicts which occurred in each country.

Step 5. Have each group compare the information collected for each area. Have the students discuss similarities and differences that might exist within their areas and between different areas.

Discussion Questions:

1. Did you find any information that indicated that one of your countries was radically changed because of the conflict? Was a new government created? Was the economy upset?

2. How did the government deal with the conflict? Did it put all of the dissidents in jail? Was a solution worked out between the opposing groups? Were any concessions made to the different parties?

3. What were the reasons for the conflicts? What issues were raised by the dissident groups?

Handout 28

RACIAL - ETHNIC - RELIGIOUS VIOLENCE 1950-72

Africa (South of the Sahara):

- Burundi
- Chad
- Congo
- Dahomey
- Equitorial Guinea
- Ethiopia
- Gabon
- Ghana
- Ivory Coast
- Kenya
- Malagasy
- Mauritania
- Niger
- Nigeria
- Rwanda
- Somalia
- South Africa
- Tanzania
- Uganda
- Zambia

Americas:

- Brazil
- Canada
- Columbia
- Guyana
- Peru
- United States

Asia:

- Burma
- Cambodia
- Ceylon
- China (both)
- India
- Indonesia
- Laos
- Malaysia
- Pakistan
- Phillipines
- Singapore
- Thailand
- Vietnam(s)

Europe:

- Belgium
- Italy
- Spain
- United Kingdom
- Yugoslavia
- Switzerland
- France
- Netherlands
- USSR

Middle East and North Africa:

- Afghanistan
- Egypt
- Iran
- Iraq
- Israel
- Lebanon
- Sudan
- Turkey
- Yemen

CIVIL WAR - SEPARATIST VIOLENCE 1950-1972

Africa-South of Sahara:

- Burundi
- Congo
- Ethiopia
- Ivory Coast
- Kenya
- Mauritania
- Nigeria
- Rwanda
- Uganda

Americas:

- Canada

Asia:

- Burma
- China (both)
- India
- Indonesia
- Malaysia
- Pakistan
- Phillipines
- Thailand

Europe:

- Belgium
- France
- United Kingdom
- Italy
- Spain

Middle East and North Africa:

- Iran
- Iraq
- Sudan
- Yemen

From Charles Rivera and Kenneth Switzer, *Violence* (Hayden Books, 1976).

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Handout 29

SOME FACTS ABOUT ETHNIC CONFLICT AND ITS COST TO THE WORLD

1945-67: 34 major ethnic conflicts involving 7.5 million deaths.

1945-74: Total number of deaths associated with ethnic conflicts stand at over 10 million people.

1967-70: 2 million people died in ethnic civil war between tribes in Nigeria-Biafran Civil War.

1971: More than 200,000 died in the war between forces attempting to form a new nation, Bangladesh, breaking away from Pakistan. The principal groups involved were Muslim East Bengalis, Muslim Panjahis, and Pathans.

1940-45: Adolf Hitler's Nazis exterminated some 6 million Jews.

1975-76: The political platform of the Scottish Nationalist party demands Scottish control of North Sea oil resources and revenues. If Great Britain loses its battle with the Scots, it would cost them over $8 billion a year.

1977: More than 196,000 African pupils boycotted schools in South Africa. They were protesting government apartheid policies which allow $695/year for white pupil expenditure compared to $46/year for Black pupils.

1972-73: 100,000 Hutus massacred in Burundi.

1973-74: An estimated 90,000 various tribal members, Christians, and Asians killed by Ugandan forces led by Idi Amin.

1969-75: Deaths by political violence in Northern Ireland.

1969: 13 Deaths
1970: 25 Deaths
1971: 173 Deaths
1972: 467 Deaths
1973: 250 Deaths
1974: 21o Deaths
1975: 247 Deaths

Total=1,391 Deaths in Northern Ireland.

Equivalent deaths in terms of United States population (which is 138 times that of Northern Ireland) = 191,958.

Equivalent deaths in terms of Great Britain population (which is 35 times that of Northern Ireland) = 48,958.

1977: Police in South Africa arrested more than 600 Blacks including 100 children and closed down several newspapers that were critical of government racial policy. Recent flare-ups began with the unexplained death of Black student leader, Steven Biko, who died while in the custody of police.

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Title: WHICH WAY DO WE GO?

Introduction: At this point, students have examined many aspects of ethnic affiliation around the world. In this activity, students are asked to read a selection of words, phrases, and sentences and then classify them.

Objectives:

To introduce the concepts of *assimilation* and *separation* through statements and phrases made or concerned with ethnic affiliation.

To provide information about the differing positions of ethnic groups in the world and the kind of homeland they want.

To encourage brainstorming about which type of government is best for a multi-ethnic country.

Grade Level: 9-12

Time: one - two class periods

Materials: "Which Way Do We Go?" Handout 30

Procedure:

Step 1. Divide students into small groups. Pass out copies of the handout to all students.

Step 2. First, have each student classify the selections on their own. Second, have them discuss the questions in their groups and try to come to some group consensus.

Step 3. After about 15 minutes in their groups, ask each of the groups for their responses and list them on the board.

Step 4. Use the questions at the end of the handout for discussions.

Handout 30

WHICH WAY DO WE GO?

Instructions: Place the letter "S" in front of those statements which favor separation and a letter "U" in front of those statements which favor unification of the various peoples.

1. Irish-Americans
   Mexican-Americans
   German-Americans
   Chinese-Americans
   Italian-Americans
   Vietnamese-Americans
   Japanese-Americans
   Polish-Americans
   Black-Americans
   Hungarian-Americans
   Cuban-Americans
   Puerto Rican-Americans

2. E *Pluribus Unum*

3. Tightly knit ethnic groups help keep cultural traditions alive, provide us with preferred associates, help organize the social structure, offer opportunities for mobility and success, and enable people to identify themselves in the face of chaos.

4. A leading spokesman for the Black community commented,"...we will always want to preserve our ethnicity, our community. We are a distinct cultural group, proud of our culture and our institutions, and simply want to be left alone to lead our good, Black lives."

5. From the Alcatraz Proclamation (1969), "We (American Indians) will further guide the inhabitants in the proper way of living. We will offer them our religion, our education, our lifeways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy state."

6. Cubans have been streaming into Florida since 1959. Today (1975) officials estimate that over 400,000 Cubans have migrated to this state, particularly to the area around Miami. They now own and operate more than 7,000 businesses in Dade County, which includes Miami. "Little Havana," as it is popularly called, sprawls across hundreds of blocks in the city. The businesses include:
   four Cuban-run radio stations
   one TV channel with only Spanish-speaking programs
   one daily newspaper with a circulation of 65,000
   17 private schools
   11 medical clinics
   Forty percent of all new construction involved Cuban builders.
   Fifty percent of the hotel staff members are Cuban.
   A Cuban-published phone book has 376 pages devoted mainly to Latin-American names and businesses in the Miami area.

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7. More than 100,000 Portuguese have immigrated to the United States in the past 10 years. (1965-1975). Fall River, Massachusetts, is the center of New England's Portuguese communities. Relationships among the various ethnic groups in the city have always been good. One interesting incident occurred several years ago when the Portuguese-Americans were celebrating the 800th anniversary of Portugal's birth. They had commissioned for a statue of the famous Prince Henry the Navigator. However, the statue was erected in the heart of the city's French-Canadian community. The French got a bit excited and there was some talk of tearing down the statue. But then, the word got out that some Portuguese were going to pull down the statue of Lafayette. Things quieted down after that.

8. From John Winthrop - 1630 - (on establishing a religious community in Massachusetts), "The end is to improve our lives to do more service to the Lord; the comforte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out the Salvation under the power and purity of his holy ordinances. 4thly for the meanes whereby this must be effected."

9. From the drama,"The Melting Pot," by Israel Zangwill, 1908, "America is God's crucible, the great Melting Pot where all the races of Europe are melting and reforming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brothers, for these are the fires of God you've come to--these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians--into the Crucible with you all! God is making the American...Yes, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross--how the great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of Man and the Kingdom of God...Ah, Vera, what is the glory of Rome and Jerusalem where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labour and look forward."

10. From William Penn, 1782, "Now this great God hath been pleased to make me concerned in your part of the world; and the King of the country where I live hath given me a great province therein, but I desire to enjoy it with your love and consent, that we may always live together as neighbours and friends; else what would the great God do to us, who hath made us (not to devour and destroy one another, but) to live soberly and kindly together in the world!"

11. From a letter of an anonymous immigrant, 1913:
I'm in this country four months...I am polish man. I want to

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be american citizen--and took here first paper--But my friends are polish people--I must live with them--I work in the shoes shop with polish people--I stay all the time with them--at home--in the shope--anywhere.

I want to live with american people, but I do not know anybody of american. I go 4 times to teacher and must pay $2 weekly. I wanted take board in english house, but I could not, for I earn only $5 or 6 in a week, and when I pay teacher $2, I have only $4-$3 and now english board house is too dear for me. Better job to get is very hard for me, because I do not speak well english and I cannot understand what they say to me. The teacher teach me--but when I come home--I must speak polish and in the shop also. In this way I can live in your country many years--like my friends--and never speak--write well english--and never be a good american citizen. I know here many persons, they live here 10 or moore years, and they are not citizens, they don't speak english, they don't know geography and history of this country, they don't know constitution of America.-nothing. I don't like be like them I wanted they help me in english--they could not--because they knew nothing. I want to go from them away. But where? Not in the country, because I want go in the city, free evening schools and lern. I'm looking for help. If somebody could give me another job between american people, help me live with them and lern english--and could tell me the best way how I can fast lern-it would be very, very good for me. Perhaps you have somebody, here he could help me?...

12. From a circular of the High Council (Mormons), January 20, 1846, "We, the members of the High Council of the Church,...intend to set out into the Western country...a company of pioneers... Our pioneers are instructed (to)...find a good place to make a crop, in some good valley...where they will infringe upon no one, and be not likely to be infringed upon."

Questions:

1. How many of the items did you classify as "S"? How many "U"?

2. What conclusions about American society do you arrive at after reading these statements? After doing the activities? After playing the game? What conclusions can you draw about your hypotheses made in Part I of this activity?

3. What are the advantages to being a member of an ethnic group? What are the disadvantages?

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Title: PATTERNS OF GOVERNMENT IN MULTI-ETHNIC NATIONS

Introduction: The art of governing is a difficult task in any society today. The processes of government are further complicated when the factor of race or ethnicity must be considered in the decision-making and allocation procedures. There are numerous examples of types of government created to deal with competing ethnic or racial groups. At one extreme there is the severe separation of races found in the apartheid policies of South Africa. At the other extreme, there is the delicate and elaborate process of social engineering found in countries like Belgium. Students will examine both extremes and will be asked to create their own system of government in this activity.

Objectives:

To introduce students to different forms of government that exist in multi-ethnic societies.

To encourage students to evaluate systems of government in multi-ethnic environments.

To ask students to brainstorm and discuss different alternatives for governing in multi-ethnic nation-states.

Grade Level: 9-12

Time: one to two class periods

Materials: "South Africa," Handout 31
"Belgium," Handout 32

Procedure:

Step 1. Divide your class into discussion groups to facilitate the sharing of ideas.

Step 2. Pass out copies of each handout which describe two forms of government to all students. Ask students to read each description and discuss the characteristics of each in their groups. (Have them use the discussion questions at the end of each description.)

Step 3. Hold a brainstorming session with the students. Ask them to make suggestions for creating the "best" form of government for multiracial and multi-ethnic countries.

Debriefing Questions:

1. How would you meet the needs of different ethnic communities? How would your government be more responsive?

2. What elements of the South African government would you use? What elements of the Belgian government would fit into your structure?

3. What special problems must your government be able to deal with in this multi-ethnic environment?

Handout 31

SOUTH AFRICA

South Africa is a land of contradictions, a new frontier, with vast mineral wealth, industrial capacity, and an enterprising and talented population. But the government is controlled by white, and maintained with policies which foster prejudice and encourage extremism in intergroup relations.

The white people in South Africa comprise less than 17% of the national population. The white population is further divided into Afrikaan speaking people (60%) and English-speaking South Africans (40%). The two official languages in South Africa are representative of these groups--English and Afrikaans.

The nonwhite population consists of Africans (70.2%), Asians (3%), and coloureds (9%). (Coloureds are descendants of the Hottentots, Malays, and people of mixed blood.) The African peoples comprise several distinct cultures, each with its own language, customs, and traditions.

The social, economic, and political environments are controlled by the white minority populations. As the following chart indicates, the material inequalities are overwhelming:

	% of Population	% of Income
Whites	17.5	73.4
Coloureds	9.4	5.4
Asiatics	2.9	2.4
Africans	70.2	19.8

These inequalities are maintained by a rigid system of separation and control--apartheid or separate development. The white, nationalist

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party government, in power since 1948, believes that each population group in South Africa should be allowed to develop independently with their own government aid in their respective homelands. The apartheid program consists of numerous laws. Among these laws are the *Group Areas Act*, which proscribes the areas in which nonwhite people may live; the *Bantu Education Act*; the *Population Registration Act*, which requires Blacks to register with local authorities whenever they go within South Africa; and the *Prohibition of Mixed Marriages Act*. All of this legislation is designed to bring about maximum racial segregation, minimize costs, and prevent disruptions between the races.

Apartheid is suggested by some social scientists to be a reestablishment of the master-slave relations that were once predominant in colonial South Africa. The Blacks are not allowed to live in white areas. They may, however, travel to those areas in order to work. Usually, the Blacks assume low-wage and low-status jobs such as laborers, domestics, and kitchen workers. All Blacks must carry identification papers and register wherever they live and work. The government forbids families from living together in some instances. For example, Black male mine workers live in work-camps while their families are not allowed to live with them. They are considered superfluous to the work. Also, women working as domestics are not allowed to share their living quarters with their families. Husbands must illegally enter these areas to see their wives.

The centerpiece of this system of apartheid is the plan to establish eight Bantustans, or Black homelands. Here, Black

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Africans will enjoy rights and priviledges which they are denied in white areas. The Blacks who make up 70% of the population will be given about 13% of the country to create these homelands. The white South African government has designated the areas for the Bantustans which do not include the most productive and mineral rich lands.

Discussion Questions:

1. Do you think apartheid is an effective system of government? Will apartheid work?
2. Does apartheid require any extraordinary uses of power and control in order to be effective?
3. The system that apartheid creates is an unequal one. Some would suggest that it is a process which institutionalizes inequality. Do you feel that this statement is true? Is this sort of system a just one? Why would you think white South Africans would want to maintain this sort of society?

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Handout 32

BELGIUM

Since the 1830 revolution against the Netherlands, Belgium has been a nation-state with two principal nationalities, the ethnic communities of Flanders and Wallonia. (A third German speaking community in Eastern Belgium is only now beginning to emerge as a unified, vocal, cultural community.)

The French speaking Walloons who initiated the revolution were in a predominant political, economic, and social position until the post-World War II years. The Flemish Dutch-speaking community maintained a strong sense of identity and formed a distinct cultural community during these years of subserviance. In the early 1900s, the Flemish movement was born. The Flemish people demanded equality in education, linguistic laws, employment, and political representation. Their demands were for straightforward equal recognition for their ethnic community--its culture, language, and traditions--within the Belgian nation-state or they wanted independence!

There are nine provinces in Belgium. The four southern provinces are French-speaking. Brabant is bilingual because the capital, Brussels, which is within its boundaries, is legally bilingual. The four northern provinces are Flemish. The Flemish people represent approximately 55% of the Belgian population, the French-speaking people comprise about 33% of the population, and about 10% of the population live in bilingual Brussels.

The industrial French-speaking provinces are in an economic slump because the coal resources have been depleted and the older industrial structure has become obsolete. Flanders, on the other

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hand, has enjoyed an economic as well as population boom. American and European investment after World War II has greatly increased the economic wealth of Flanders. Once a very traditional agricultural area, Flanders now includes Antwerp, one of the largest ports in the world, and several major industries: Ford, Texaco, Samsonite, and General Motors.

Competition between the ethnic communities reached an explosive point in the early 1960s. Each ethnic community demanded more control over its destiny. They wanted a responsive government and a fair share of the society's resources.

To reduce the political tensions between the ethnic communities, a new constitution was drafted and accepted. This constitution recognizes the equality of each group. It gives each ethnic community the right to make its own decisions in the areas of economic development, culture, education, and language. The new constitution also provides rules which prevent any group from becoming the permanent "underdog" and it makes Brussels officially bilingual. (No one language group can then dominate the affairs in the capital city.)

The goal of this process of decentralizing power is to bring government to a regional level so that it is more responsive to the specific needs of each ethnic community.

Discussion Questions:

1. Do you think this sort of government will be effective? What are the positive characteristics? Can you think of any possible negative effects?
2. Under this sort of system, do you think resources and opportunities

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would be distributed equally?

3. Do you think that Belgium as a country will continue, or will this new constitution lead to the development of two separate countries?

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A BIBLIOGRAPHY ON
GLOBAL ISSUES OF ETHNICITY AND ETHNIC CONFLICT

Introduction: Most of the books listed in this bibliography are particularly useful for the teacher, providing necessary background information for class discussions. Teachers may wish to recommend some of the books to students, depending on their particular reading level and interests.

The bibliography includes (1) major theoretical works, (2) comparative analyses, and (3) case studies, all dealing with the issues of *ethnicity* and *ethnic conflict*. All of the books listed should be readily available in bookstores, public libraries, or nearby university libraries. Wherever possible, a brief annotation is included. The bibliography also includes several journal articles and a list of periodicals which frequently publish articles in the area of *ethnicity* and *ethnic conflict*.

BOOKS

Banks, James. *Teaching Ethnic Studies*. National Council of the Social Studies, 1973. Useful concepts and strategies for introducing issues of race and ethnicity in the classroom.

Barth, F. *Ethnic Groups and Boundaries*. Little, Brown and Company, 1969. Anthropological approach to ethnicity in several areas of the world.

Bell, Wendell and Walter Freeman, Editors. *Ethnicity and Nation Building* Sage Publications, 1974. Collection of articles covering theoretical issues and case studies of several multi-ethnic and multiracial societies.

Elliot, R. S. and J. Hickie. *Ulster: A Case Study in Conflict Theory*. St. Martins Press, 1971. Introduces theoretical aspects of conflict and conflict resolution. Conflict theory is then discussed within the context of Northern Ireland.

Enjoe, Cynthia H. *Ethnic Conflict and Political Development*. Little, Brown and Company, 1972. An excellent introduction to the area of ethnicity. Focuses on issues of conflict, identity, and the relation of ethnicity to social class. Good discussion of several multi-ethnic countries including Belgium and Malaysia. Very good for both teachers and students.

Getford, D. E. and Russel D. Lee. *Ethnic Conflicts and Power: A Cross National Perspective*. Wiley, 1973.

Glazer, Nathan and Daniel P. Moynihan, Editors. *Ethnicity*. Harvard University Press, 1975. A multidisciplinary collection of articles dealing with theory as well as case studies of old nations (Europe), new nations (Asia and Africa), and former empires (India).

Greeley, Andrew M. *Why Can't They Be Like Us?* Dutton, N.Y., 1971. Interesting piece about America's white ethnic groups.

Isaacs, Harold. *Idols of the Tribe-Group Identity and Political Change*. Harper and Row, 1975. Good introduction to the various issues of identity and how they impact the political environment.

Kuper, Leo and M. G. Smith. *Pluralism in Africa*. Berkeley, 1969.

Lijphart, Arend. *The Politics of Accommodation: Pluralism and Democracy in the Netherlands*. Berkeley, 1968. Good case study which focuses on the nature of government in a multicultural environment.

McRae, K. D. *Switzerland, Example of Cultural Co-Existence*. Canadian Institute of International Affairs, 1964. Explores the dynamics of politics in a multicultural society.

Porter, John. *The Vertical Mosaic*. University of Toronto Press, 1965. An excellent book dealing with multi-ethnic Canada.

Rose, Richard. *Northern Ireland: Time of Choice*. American Enterprise Institute for Public Policy Research, 1976.

Shilntani, T. and K. Dwan. *Ethnic Stratification*. Macmillan, 1965. A comparative study of ethnic relations with primary concentration on issues of identity and status.

Vanden Berghe, Pierre. *Race and Racism: A Comparative Perspective*. Wiley, 1967. A good introduction to race and racism. Case studies of United States, Mexico, Brazil, and South Africa.

ARTICLES

Blauner, Robert. "Internal Colonialism and Ghetto Revolt," *Social Problems* 16 (Summer 1969), pp. 393-408.

Connor, Walker. "Nation Building or Nation Destroying?" *World Politics* 24 (April 1972), pp 319-355.

Esman, Milton J. "The Management of Communal Conflict," *Public Policy* 21 (Winter 1973), pp. 49-78.

Fluehling, Royal T. "Multicultural Education as Social Exchange," *Phi Delta Kappan* (Jan. 1977), pp. 398-400. Brief but good introduction to exchange theory and multiculturalism.

Isaacs, Harold. "Color in World Affairs," *Foreign Affairs* 37 (January 1969), pp. 235-250.

Rothchild, Donald. "Ethnicity and Conflict Resolution," *World Politics* 12 (July 1970), pp. 597-616.

Other journals which frequently publish articles concerning race, ethnicity, and ethnic conflict include:

American Sociological Review
Comparative Politics
Ethnicity
Journal of Conflict Resolution
Orbis
Phylon
Politics and Society
Race
Social Forces
Sociological Inquiry

MEDIA RESOURCES

David C. King, *Patterns of Human Conflict*, Schloat Productions. A multimedia kit which includes filmstrips and activities for the students. Explores the numerous dimensions of conflict--its meaning, the functions of conflict, and how to cope with conflict in our world.

Accent on Ethnic America, sound filmstrips. Available from Multi-Media Productions, Stanford, California. Filmstrips include: "The Chinese American," "A Unique Heritage--The Polish American," "Colonia--The Mexican American," "El Barrio--The Puerto Rican," "Shetetl to Suburb--The American Jew," and "Italian Doesn't Mean Mafia: The Italian American." Includes a teacher manual with some background information and discussion questions.

End of the Dialogue, powerful film on South African apartheid.

Africa's Defiant White Tribe, an excellent documentary (1977) on the struggle between white South Africans and the Blacks and Coloureds. Interviews with whites and Blacks clearly reveal the multidimensions of this sort of conflict. Issues of politics, economics, and social status are revealed as critical factors in the conflict.

EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding these materials. Please fill out this questionnaire and return it to the address below.

Of the activities you used in the classroom, would you rate them overall as:

USEFUL	1	2	3	4	5	USELESS
CLEAR	1	2	3	4	5	UNCLEAR
BAD	1	2	3	4	5	GOOD
ADAPTIVE	1	2	3	4	5	NON-ADAPTIVE

Which activity or activities did you use?

What is the major strength of the unit?

What is the major weakness of the unit?

What suggestions do you have for improving this unit?

Please return Questionnaire to:

Center for Teaching International Relations
Graduate School of International Studies
University of Denver (Colorado Seminary)
Denver, Colorado 80208